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The Outlook of Missions

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VOLUME XVIII

AUGUST, 1926

NUMBER 8



SCENES AT HUPING CHRISTIAN COLLEGE, LAKESIDE, CHINA



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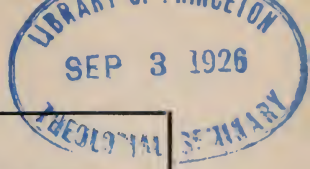
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The Quiet Hour

JULIA HALL BARTHOLOMEW

If we live in the Spirit, let us also walk in the Spirit.

—Galatians 5:25.

The more we have of the outward and sensuous, the less we have of that spiritual contact with God which is the essence of true religion. God is spirit and He claims our spirits!

—JOHN GARDNER.

A little thing, a sunny smile,
A loving word at morn,
And all day long the day shone bright,
The cares of life were made more light,
And sweetest hopes were born!

Jesus is the supreme reality of all the centuries because He was commanded utterly by this supremely mysterious thing, love.

—BOYNTON MERRILL.

To those who can keep
The soul's eyes undimmed,
Beauty is never far to see.

—E. M. GREEVES-CARPENTER.

So long as we love we serve; so long as we are loved by others I would almost say we are indispensable; and no man is useless while he has a friend.

—ROBERT LOUIS STEVENSON.

Let the friends around you know
The love you have before they go.

—CHARLES R. SKINNER.

No Christian man has any right to attempt to create saintliness of character by hiding himself from the activities of every-day life.

—G. CAMPBELL MORGAN.

Always have beside you for careful study
Some book that is bigger than yourself.

—H. GORDON ROSS.

What shall I do to be just?

What shall I do for the gain
Of the world—for its sadness?

Teach me, O seers, that I trust!

—HAMLIN GARLAND.

When momentary darkness falls upon our outer path, we have God's unfailing inner light, the glowing word of His revelation which we have learned to treasure in our heart.

If thou wouldst live unruffled by care,
Let not the past torment thee e'er;
If any loss thou hast to rue,
Act as though thou were born anew;
Inquire the meaning of each day;
What each day means itself will say.

—MATTHEW ARNOLD.

Trusting God with a sincere and open heart, ready to obey what He suggests, asking His guidance, and ready to take it, believing in Him and simply trusting life to Him—that is religion.

—JAMES REID.

March on, my soul, nor like a laggard stay!
March swiftly on. Yet err not from thy way
Where all the nobly wise of old have trod,
The path of faith made by the sons of God.

—HENRY VAN DYKE.

"We are held to our best ideals by the confidence and companionship of one who is worthy to share our inner life."

"Steadily through the centuries has the face of Jesus risen like a sun over the hilltops of the earth. Still is His light rising, for the world is yet young."

My Father will see to it that my prayer is not in vain. All through the occupations of a busy day, the answer to my prayer will be granted. Prayer in secret will be followed by the secret working of God in my heart.

—ANDREW MURRAY.

The Prayer

TEACH us the lesson of contentment. Save us from the worry of unsuitable desires. Enrich us with the graces of Thy children who have lived in the sunlight of Thy love, and make us worthy of nobler tasks in the life to come. AMEN.

The Outlook

VOLUME XVIII
NUMBER 8
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of Missions

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

THE FOREIGNER AS A MESSENGER OF CHRIST IN CHINA

Rev. Paul V. Taylor

THE Gospel has much the same opposition and difficulty in being effective in China as it had in Jerusalem of old or has in America today. The missionary in China today faces many of the same sort of problems that Paul faced in carrying the Gospel to a Gentile world and that earlier missionaries met in China, with many of the spiritual and mental hardships seemingly intensified. The open door in China has admitted other things besides the Gospel. These problems center around racial, social-economic, politico-economic and industrial questions that are all part of the changing order in China.

To the Chinese the missionary from the west will always be of a different race and nationality. His children are as much foreigners as he is. He has not come to China as an immigrant, he has no idea of becoming naturalized. He is a member of a foreign group that the Chinese nation can never assimilate and as such he is at a great disadvantage. At the present time the students have taken up the cry "there are too many foreigners in China." This has back of it a motive that is, so far as they are concerned, a purely patriotic one. They see our schools for foreign children, utterly outside of government control, and our mission schools largely without government supervision or recognition. In them, so far as many know, may be taught the most anti-Chinese propaganda. In our churches there are always meetings, variously designated, of which the Chinese are not a part. Those on the outside of our church and school life can

very easily be honestly suspicious. It takes a good deal of grace on the part of mission school students and church members to remain loyal when they are called "unpatriotic," "unfilial" and "slaves of the foreigners."

One of our biggest problems is the racial superiority complex which is not altogether one-sided. However wrong it may be it still persists in one form or another, and must be recognized for what it is and treated with all the wisdom that modern psychology and love can give us. When any one speaks of the "Chinese problem" he expresses that complex, forgetting for the moment that there is no Chinese problem. As soon as we recognize that neither we nor the Chinese are merely a race or a problem, but individuals, we have begun to control that complex. Mutual intercourse and fellowship with Christ as the Superior to all will make us all rise above the power of any complex to defeat the plan of Christ for World Brotherhood. We must both rise to a new level and that level can not be attained by the one race consciously trying to lift the other. The power for such an elevation of both can come only from the higher source, even Christ. "More Christian and more Chinese" is an insufficient motto for us to follow. We must go farther and identify ourselves with the Chinese and with them seek to rise ever higher until we are entirely Christ's, not as races but as men. For fundamentally we are men and not races and Christ can break all the bonds that race may set up if He is given a chance on a man to man basis.

In Chinese society there are recognized roughly three classes. To the upper class, including the scholars and men of position, the early missionaries appeared to be a very low class of people. They associated with and worked among the lower classes and unwittingly did many things which to this upper class seemed improper. The Bible was translated into a language which in the eyes of the literati was undignified for such a purpose. Consequently it did not receive the attention from this class that it might have had. Today, however, they are beginning to understand us and our work. Scientific and philosophic literature is being written in a language akin to that of the Bible. This, with the new translation of the Bible which should eliminate many obnoxious terms and the new emphasis placed on the value of good Christian literature, makes the chance of reaching this class much more hopeful.

The so-called lower class includes the laborer and the soldier and, as a matter of fact the farmer who theoretically belongs to the upper class. This class, easily influenced by either superstition or learning, a prey to famine, flood and pestilence, gave the missionary his first opportunity. This is the class whom we employ. To the folks of this class we are capitalists and between us and them there is something of the worldwide misunderstanding between capitalist and laborer. So far there has not been found any very sure ground of equality between us. With this attitude we can reach them but it is largely reaching down, and things that are handed down are always much inferior to things which are shared.

Because of this relationship it is hard for us to get an unbiased opinion from the Chinese workers. They try to say the things they think we want to hear and so we often blunder in our work because we cannot really find out what is best. We must prove to these people that we are not here seeking to be employers but to be servants together with them, on an equal basis, of One who is Lord and Master of us all.

To them we are a luxury loving people. Our houses seem to them to be almost palaces. They do not understand

our annual vacations which are necessary for recuperation from a climate that is foreign to us and a work that saps every ounce of energy that we possess. In their minds we must receive fabulous salaries to be able to live the way we do. That salary problem! What evangelistic department could not tell us of the soul-trying experiences they have in trying to convince the Chinese evangelists that it is impossible to raise their salaries to what they think the foreign missionary's is. This is the problem that is growing more and more acute, and which will be a barrier between us until the Chinese Church pays all its workers, and we are placed in such a position that efficiency alone shall be the determining factor in the salary scale.

When the missionary began preaching in China a natural part of his message was equality. The upper classes frowned on the idea; the lower classes welcomed it. And it has taken firm root. When our servants and evangelists and pastors arise and ask for that equality we ought to be the last persons on earth to protest. The demand today is for social and economic equality and we welcome that demand.

We look to the returned student for a great deal of help in the solution of this problem. But we cannot expect him to be a magician. He comes back to China and takes his place as a teacher in middle school or college. We do not expect him to be foreign in his sympathies and attitudes. On the contrary we are glad to find him none the less Chinese for his stay in foreign lands. But he cannot be both foreign and Chinese, nor can he smooth out all the rough places for us. But what we do expect of him and welcome from him is a wholesome and healthy criticism.

The middle class is the place of social flux; the group with rising power and the future backbone of civilization. It includes the merchant-tradesman group. Here is the really democratic group that the Gospel of Jesus has begun to reach and from which we expect great things. To this group the foreigner is an economic asset. He spends his whole salary, received from abroad, in China and takes

none of China's money out when he goes. He shows the people better ways of living and so increases the revenue of tradesman and merchant. Socially this class is willing to meet us on an equal footing. For the most part this group is open and free with us and is "reachable" as is no other group in China at the present time. It is up to us with their aid to put Christ at the center of the industrial life of China and so to let His spirit, through these leaders in industry, cope with the many new problems that are coming in from the west and from a changing order in China herself.

There are two things that keep us outside of all groups alike. One is the land the missions hold. The only land available in the early days were the hills, most of which were used as cemeteries. One group still looks askance at us because we have violated these graves. Another group holds it against us that we have preempted the best sites in the community at a time when China had not yet awakened to the values of those sites. Here is a sting that can be healed only by being absolutely fair in the use of these lands for China and the Chinese in no other cause than that of Jesus Christ.

Another difficulty is the extreme to which national democratic ideas, under Bolshevistic influence, have gone. Bolshevistic tendencies are rife in church and school. We are neither surprised nor afraid. If the Christ we bring is not powerful enough to outlive a Bolshevik order then we have not brought a universal Christ. It is our task to present a Christ who will weather the season of storm that is upon us. Bolshevism may bring destruction in its wake; China's social institutions may become dust and ashes, but of one thing we are sure, that through it all and above it all Christ will stand as the greatest figure and as the only hope for the ultimate salvation of China.

There is nothing that the Chinese is so sensitive to as real, genuine friendship. For friendship's sake he will go a long way. And there lies at least a beginning of a solution of the problem. Through our real honest friendship we know we shall be able to introduce the Chinese to

the Friendship of the Master and sharing that with him may see a way to the solution of many problems.

The problems we hear most about today center about the politico-economic attitudes of the Chinese people. In the eyes of the propagandists we missionaries are here as the advance agents of our governments and big business corporations, who are waiting for a chance to rob China of her sovereignty and her natural resources. It is useless to tell the student group today that their fear of foreign aggrandizement is unfounded. The missionary did open up the interior of China. In his wake came the business man and the governments to protect the enterprise and persons of both. The question of the partition of China among the powers is a debate of too recent happening to be forgotten in an awakened China where foreigners still speak openly of "spheres of influence."

Now comes the question of what are we new missionaries going to do about the question of "extra-territoriality," "unequal treaties" and the return of foreign concessions. There can be but one just attitude for us to take. Whatever injustice has been done to the Chinese people, must be rectified to the satisfaction of the people as a whole and not to the satisfaction of some form of Chinese government or to some, for the moment, powerful official. We are not here to become leaders in political life nor to champion any particular political cause but we feel that we must share with these people in building China's future. We must try to get Christ so to the center of things that He may have a chance at the "will of the people" which has always been the final court of appeal in China.

When the missionary began his work here he soon recognized the need for educational work and for means of training and caring for Christians. When a person became a Christian he became a social outcast. It was up to the church to care for him. When a boy went to a mission school his father was robbed of the boy's wages and had to be reimbursed. As a result of such conditions, a missionary church was started in China which was forced to find employment

within itself for many of its members and to support entirely those whom it sought to educate. Much of this sort of thing has passed away. But the Chinese churches have inherited a group of ideals which tend toward paternalism and pauperism instead of fraternalism. Among some of the outstanding anti-Christian leaders are men who got every bit of their education and support free of charge from mission schools. What they failed to get was self-respect based on self-help. It used to be a profitable thing to be a Christian, but what is needed now is men who are willing to stand firm or to act when it doesn't pay materially. And there are many of that sort.

Many of our institutions are taking this position and while for the time being the enrolments may be smaller, the calibre of the students and of the schools is much finer and there is less anti-Christian spirit. It is difficult to get a strike started in a school where every person is treated alike and where each pays in full for what he gets. Such a person cannot be accused of being a foreign slave, and his self-respect demands that he defend that for which he has paid so dearly.

Probably the greatest industrial problem for us to face is that of the church itself. In the missionary addresses we heard at home when we were children, the plea was for men to answer the cry of China for Christ. We never once heard a missionary say that China was pleading for "the Church." And now that we are here we have one of the greatest shocks of surprise in the fact

that there is so much of the Church and so little of Christ.

But there are great changes imminent. The Chinese Christian community is also **developing** a self-consciousness. The questions at vital issue are whether there shall be a paid Christian ministry; whether there shall be a Chinese national Church, or whether or not Christianity really needs a church organization back of it to propagate and function at its best in China. Our denominational intolerances of the West have been weighed in the balance and found wanting. The things we felt of primary importance in Christian doctrine are, many of them, receiving but passing notice. The missionaries are respectfully asked to take a back seat and to act merely in an advisory capacity.

How do we feel about these things? We feel that they are very hopeful. We did not come here to establish a Church, to propagate any special set of doctrines; we came to preach Christ as the hope and salvation of China. Having introduced China to Christ we are perfectly willing and happy to trust Christ to China and China to Him. We believe that China has as much right to experience Christ for herself as Europe had in the Reformation and to interpret Him in the light of her own civilization. When it comes to experimentation in Christianity, we think they assign to us the proper place. We can do no better than they ask: to sit by and warn them from the pitfalls into which our civilization, in its experience, has run.

P. V. T.



✠
CHINESE
PEDDLERS
AND
THEIR
WARES



Home Missions

CHARLES E. SCHAEFFER, EDITOR

NOTES AND NOTICES

ON June 20th, the cornerstone of the new Ebenezer Mission Church, Sheboygan, Wis., was laid with appropriate services. The pastor, Rev. E. H. Oppermann was assisted by Revs. Drs. Darms and Friedli, of the Mission House.

* * *

The cornerstone of the Trinity Mission, West Hollywood, Los Angeles, was laid on June 6th. The pastor, Rev. M. M. Noacker, was assisted by local ministers of our own and sister churches. The building will be completed late in the fall.

* * *

The dedication of the chapel recently acquired for the mission at Bellerose, Long Island, was to have taken place on Sunday evening, July 18th. Owing to a very severe storm which came up just at the time the services were to start the congregation decided to postpone this service till a later time not yet definitely fixed.

* * *

Rosedale Mission near Reading, Pa., celebrated its fifth anniversary on the 27th of June. The pastor, Rev. F. D. Wentzel, has done a fine piece of work and has organized a congregation and Sunday School that is overcrowding the present temporary building. The Board of Home Missions was represented by Treasurer Joseph S. Wise and General Secretary Charles E. Schaeffer.

* * *

Ground was broken for the new Calvary Church in Bethlehem, Pa., on Saturday, June 26th. The site finally selected by the congregation, after having procured several others beforehand, is an ideal one. The pastor, Rev. T. C. Strock, has been with this work from the beginning and is enjoying the confidence and esteem of

all his people. On the above occasion the pastor was assisted by Dr. C. A. Butz, President of East Pennsylvania Classis and Dr. C. E. Schaeffer, the General Secretary of the Board of Home Missions and President of Eastern Synod.

On June 20th, the Heidelberg Reformed Church of Dayton, Ohio, Rev. Chalmer G. Beaver, pastor, celebrated its 3rd Anniversary, since the dedication of the new Church. It was a great occasion. The Church was very artistically decorated with white daisies by the Ladies' Aid Society. 250 people were present at the morning service and 200 in the evening.

Twenty new members were received, and the total offerings of the day amounted to \$1008.00.

The choir, under the direction of Mr. Edwin Johnson, appeared for the first time in vestments. The processional was a very impressive part of the services.

The Columbian Quartette of Dayton contributed much to the musical program of the day.

Dr. H. J. Christman offered the morning prayer and Dr. W. W. Rowe the evening prayer.

Mr. J. S. Wise, of Philadelphia, gave two splendid addresses appropriate to the occasion. 130 people enjoyed the fellowship banquet at the noon hour served by the G. M. G. under the leadership of Mrs. Wilbur Casad. It was a blessed day in the history of our Church.

"As we stand in the world of nature, and some scene of beauty fills our eyes with its loveliness and throws a sense of awe upon our spirits, He is saying to us, 'Behold, I stand at the door and knock!' The touch of beauty upon our spirits is the touch of His hand upon the lintel of our hearts."



DAILY VACATION BIBLE SCHOOL OF THE STATE STREET HUNGARIAN REFORMED CHURCH, BRIDGEPORT, CONN.

PROGRESS AT THE STATE STREET HUNGARIAN CHURCH,
BRIDGEPORT, CONN.

The Daily Vacation Bible School of the State Street Hungarian Reformed Church, of Bridgeport, has been progressing more and more each year. There is an average attendance of three hundred children at the school. Many children of different denominations attend. The school has two branches for chil-

dren who do not live in the direct vicinity of the Church.

At the end of the school year a picnic was planned, when the children and parents go to one of the Parks of the city, in special cars, and have an all-around good time. They also present a Vacation School entertainment, where all the children participate.



TEACHERS OF THE DAILY VACATION BIBLE SCHOOL AT BRIDGEPORT, CONN.

Last year the Rev. S. M. Bessemer appointed a group of people who he thought would be qualified for Sunday-school teachers. This group met and discussed plans for the reorganization of the Sunday-school. For two months the teachers came together each week, training for the Sunday-school work. As a

result, some very active teachers were turned out. In October, 1925, the Sunday-school was reorganized with a faculty of twenty teachers. The Sunday-school has been growing steadily, so as to make it necessary to add five more teachers to the list. There are now twenty-five teachers and six officers.

A PROVIDENTIAL PREPARATION

Charles L. White

America has enjoyed a providential preparation for exerting a Christian, world-wide, gentle, but predominating influence. It was well born in poverty and in the right zone for rugged growth. Its inheritance and environment have attracted many of the world's best people of achievement and ambition. America had a new and strong start in life. Its driving power must be Christian optimism. In it the ideal man of the world-

wide sympathy can be developed. America has had plenty of room in which to develop a national laboratory. Its experiment of life in the open air of freedom has attracted many millions of men wearied of national oppression and of religious despotism. America is the crucible in which the national strains are being mixed. The dross will be cast aside but the new amalgam is the material out of which world leaders will be fashioned.

THE LIFE AND LABOR OF REV. GUSTAVE DANIEL VON GRUENINGEN A DEVOTED MISSIONARY IN THE HOME FIELD

REV. GUSTAVE DANIEL VON GRUENINGEN, pastor of the First Reformed Church of Los Angeles, who died at his home at 540 Palm Street, Altadena, California, Wednesday, June 23rd, of heart trouble, was born at Sauk City, Wisconsin, August 25, 1880. His father, Rev. J. J. von Grueningen, was pastor of the Reformed Church at Sauk City from 1877 to 1911. His mother, Caroline Maeuser, died when Gustave was six years old. She left four children to her husband: Adele, Berthilde, now Mrs. H. C. Mesch, of Kiel, Wisconsin; Calvin, who died of pneumonia in 1898, and Gustave the youngest. In 1888 Rev. J. J. von Grueningen married Mathilde Buerki, who mothered his children with great affection and brought up Gustave together with her own children, Paul and Rebecca von Grueningen. When he was a student in the theological seminary, Gustave paid a touching tribute to his second mother by dedicating an original poem to her. She received it on her last birthday.

After attending the public schools at Sauk City he was graduated from high school in 1896. The previous year he had been confirmed by his father, and in the autumn of 1896 he entered the Mission House College at Plymouth, Wisconsin, a denominational college of the Reformed Church. He was graduated in 1900 receiving the B.A. degree. After graduation he spent several years at various types of work. He was well known in the counties near Sauk City during the years he was employed as clerk in Robert Buerki's store. Later he spent two years at the University of Wisconsin, and during the St. Louis exposition he acted as guide.

In 1906 he entered the Theological Seminary at the Mission House preparing himself for the ministry. He was graduated and ordained in 1909, accepting a charge in Bluff City, Kansas. The same year he married Martha Bachmann, daughter of Rev. and Mrs. John Bachmann, of New Knoxville, Ohio. During the illness of Rev. Bachmann he tem-

porarily supplied the pulpit at New Knoxville, and later accepted a call from the Fifth Reformed Church at Cleveland, Ohio. His work at this charge was particularly active and constructive. He laid great emphasis on the work with young people, increased the membership of the congregation, sponsored and supervised the building of a church annex, and organized wholesome activities. In October, 1910 a daughter, Leonore, was born. In 1914 he resigned from the pastorate of the Fifth Reformed Church at Cleveland to take his family to California because of his wife's health. For a time he was employed by the Chaffee Company of Pasadena, starting at the lowest position and earning steady promotions to a promising position in the head office. On January 15, 1919, a second daughter, Ruth, was born.

The same year the pastorate of the First Reformed Church in Los Angeles became vacant. In August he was asked to become supply pastor. From then until February 1, 1920, he carried both the work at the Chaffee Company and that of supply pastor. He was repeatedly urged by the consistory to accept the position as permanent pastor and on February 1, 1920, he accepted the appointment by the Home Mission Board and was installed as regular pastor at Los Angeles. At once he began a period of great activity.

Under his direction a monthly paper, *The Reformed Church Member*, was published and circulated to several thousand homes in the church community and mailed to every Reformed congregation in the United States. He appealed directly to every Synod and individual pastor to co-operate in the saving of members who migrate to California by informing them of the existence of a Reformed Church in Los Angeles and by directing them to it. At the end of the first year of his pastorate the Home Mission Board saw fit to establish a superintendency of the Pacific Coast. When General Secretary C. E. Schaeffer visited the Los Angeles Congregation October 10, 1920, he said, "I am greatly pleased with what I have seen of your work. I believe a new day has dawned for this congrega-

tion." At the first anniversary of Rev. G. von Gruening's pastorate, February, 1921, Elder David Miller spoke as follows: "The congregation, as is well known, has more than doubled its membership. A great deal of credit for this belongs to one man, Henry Ford, who invented the flivver we provided for the pastor. Prior to accepting this pastorate, Rev. von Gruening lived in this section as a layman and therefore understands the peculiar conditions and difficulties of gathering Reformed people who come here from the east." A letter from Secretary Schaeffer June 20, 1921, says in part: "I was very glad to learn of the progress that you are making in your part of the country. You will be interested, I am sure, to learn that the Board has appointed Rev. Edward F. Evemeyer, of Easton, Pa., as Superintendent of Missions on the Pacific Coast." An editorial written by Rev. G. von Gruening in the July 1921 *Member* reads: "In no small measure does the *Reformed Church Member* attribute the creation of a Superintendency of Missions for the Pacific Coast to the strenuous publicity campaign backed by grunts and sweat drops of the members of this church. While the movement comes at a late hour, it is still time to make up for lost moments. May the newest department receive God's richest blessings. Out here are forgotten the schemes and plans and particular brands of religion; out here it's prosaic but understandable and hand-graspable religion of gathering sheaves for our Master." In the last number of the *Member*, Rev. von Gruening urges relocation of the church building in a convenient uptown section. The editorial ends: "The members of the First Reformed Church at Los Angeles see the light. Will the rest of the Reformed Church in the United States come to our assistance?" The answer to this question came when in November, 1924, the Home Mission offering in every Reformed congregation in the United States was raised for the building fund of the First Reformed Church in Los Angeles.

During all this time Rev. von Gruening worked indefatigably for the cause of a strong central Reformed church in

Los Angeles. He did not spare his best strength and literally gave his health and his life to the cause. In 1923 he suffered a breakdown in health, the result of influenza and heart trouble; although he never recovered from a severely dilated heart he went back to work. In the autumn of 1925 his condition became worse and he was confined to his home for many months. In all this time he kept in active touch with his work, meeting committees, receiving visitors sometimes more than a score in one day, dictating pastoral letters, and planning the work for the building program just ahead. About a week before his death his condition became serious. He died Wednesday, June 23, 1926.

Funeral services were held the follow-

ing Saturday. Officiating were Rev. M. M. Noacker, of Sherman, California; Rev. D. Harnish, of Alhambra, and Rev. M. Nawekawa, of the Japanese Mission at Los Angeles. In attendance were the congregation and friends, his widow and daughters Lenore and Ruth, his brother Paul and family, of Pasadena; his sister Rebecca and her husband, Mr. Leslie S. Bourn, of Harvard, Ill., who were on the way to California and arrived at the home of the bereaved a few hours after his death. The closing hymn of the last service planned for his congregation by Rev. von Gruening reads:

Take my life, and let it be
Consecrated, Lord, to Thee.

J. PAUL VON GUENINGEN.

ABSTRACT OF THE ANNUAL REPORT OF THE GENERAL SECRETARY TO THE BOARD OF HOME MISSIONS

Dear Brethren:

IN contemplating the work of the Board during the last fiscal year and my own personal relations to the same, I am moved with a profound sense of gratitude for God's gracious goodness in the furtherance of His work, and for the continued co-operation of the Departmental Superintendents and all the members of the Board, and of the Woman's Missionary Society in the development of the task that is entrusted to us.

It is now eighteen years since I responded to your call and entered upon office as your General Executive. As the years have come and gone I have been deeply impressed not only with the changes in the personnel of the Board, or the still more numerous changes in the personnel of the Missionaries laboring under the Board, but especially with the ever enlarging work, the multiplying problems, the difficult and delicate situations which confront us at practically every turn. It is a stupendous enterprise, and the magnitude of it, in all of its panoramic phases, is well nigh overwhelming. The rather voluminous report which was made to the General Synod in May presents a comprehensive and complete survey of our present status. It rounds out the first 100 years of organ-

ized Home Mission work in our denomination. Inspired by the past and profiting by our failures and successes, we are organizing ourselves at this meeting for a new epoch in this enterprise. The General Synod deemed it fitting to elect several new members on our Board, whom we cordially welcome into our counsels and whose help and wisdom we earnestly covet, while at the same time we shall miss the presence of others who carried the burdens with us in past years.

The actions of the General Synod were somewhat disappointing to what some of us believe to make for the general advancement of our work. The spirit of that body seemed to be decidedly reactionary, along a number of lines. It failed to be fully appreciative of the growing work which this Board has been projecting during these years. It failed to make adequate provision for the carrying on of our present work. It saw fit to vote down the budget of \$489,000 annually which the Board declared as the minimum sum for the conduct of its work during the next triennium and limited us to the amount adopted three years ago, viz., \$476,000. The difference in these figures is not the thing of vital importance, although with a net increase of 13,000 in our Church membership, the

apportionment for Home Missions in the next triennium is actually smaller than it was three years ago. It has apportioned \$476,000 for our work together with \$20,000 additional for Catawba College, to be applied pro rata by the Board to that institution as a missionary force in a missionary field of the Church, and has given permission to the Board to collect from individuals, congregations and other sources, such sums as would make up the difference between the sum apportioned and the amount asked for by the Board. If, therefore, we shall get the full amount provided for in various forms, we shall not be so far behind when the new triennium closes. But this places added responsibilities upon the Board. Perhaps the time has come when we should put a man on full time into the field, a Field Secretary, who would cultivate individual givers and solicit funds from various sources.

Our Superintendent of the Pacific Coast should be encouraged to go forward not simply in strengthening the stakes we have already set, but in lengthening the cords, and in starting new missions in promising and inviting fields. The death of Brother VonGrueningham, the pastor of the First Church, Los Angeles, which occurred June 23, 1926, leaves a vacancy there, which creates a fresh challenge for leadership. Only a man of superior qualifications can lead that congregation through its crisis of relocation and of church building in the immediate future. With the Superintendent in the field it will not require the outlay of a large sum of money to establish a new mission each year for several years to come. The mission in Sherman now known as West Hollywood, is in process of building its new church. The Hungarians under the leadership of Mr. Hady, recently appointed, are being organized into a congregation and are waiting for the full use of the First Church building as soon as that congregation will have erected its new building.

In the Department of the Northwest, there are 54 mission charges. Superintendent Bolliger reports the vacancies which exist at present and which will

come up in due form in the items of New Business. He calls special attention to the need of an adequate equipment for Madison, not only to care for the growing congregation there, but also to meet the requirements among the large student body in connection with the University of Wisconsin. The congregation is unable by itself to provide for this and hence the Department requests this Board to give this matter favorable consideration and extend to it the moral and material assistance which may be required. Several new points also are recommended for enrollment by this Board. The Church Erection Fund of the Department is financing six building projects requiring an outlay of \$45,000.

Department of the Central West. Practically all the mission churches in this department have been supplied with pastors during the year. At present Kansas City and Wilton Junction as well as the newly enrolled mission in Maywood, Chicago, are without regular pastors. Wilton Junction is being supplied for the Summer with the further view of a survey of the field. Columbus and Hamilton, temporarily enrolled, are without pastors. To secure adequately equipped pastors for important fields is our most perplexing problem. The outstanding events in the department are the dedications of the well-equipped and artistically built houses of worship and work, as that of Third Reformed Church of Youngstown, Ohio, East Market Street, Akron, Ohio; and Carrollton Avenue, Indianapolis, Ind. The Toledo Church is nearing completion, the Lima Church has been begun and the plans for the church at Alliance are progressing. These are material achievements, but they have spiritual value in their use for the building up of a congregation. These structures are a credit to the Board and the Church. The annual reports of the missionaries indicate a commendable growth in membership. Only three report a net loss, and two of these are very small. The net gain of members in Ohio Synod is 5.5 per cent, and that in Mid-West Synod 9.5 per cent, a gain in the department of 7.5 per cent. The benevolent contributions ir

Ohio Synod are \$6.12 per member and for congregational purposes \$29.35—somewhat increased by building projects. The benevolent contributions in Mid-West Synod are \$6.31 per capita and for the congregational purposes \$25.01 or in the department an average per capita for benevolence of \$6.22 and current expenses of \$27.18, and an average per member for all purposes of \$33.40. The reports give an interesting item on church attendance, which at the morning service in Ohio Synod is 59 per cent of the church membership and in Mid-West Synod 60 per cent; at the evening service in the former Synod the attendance averages 29 per cent of the membership and in Mid-West 45 per cent. Of the latter Synod four congregations held no regular evening services.

We would call the Board's attention to the fact that during the last Triennium seven missions in this department became self-supporting; but only two new missions were enrolled during that period, one in each of the Synods. Two congregations, Columbus and Hamilton, were enrolled for temporary aid; but these can hardly be considered as new work.

Opportune fields in growing centers as Cleveland, Detroit, Akron, Youngs-

town as well as in the Chicago area and western cities challenge our consideration. These point the direction of the most distinctive missionary fields. It would seem that the Board could wisely adopt a selective policy in enrolling new work and that based on a discriminating survey of the relative intrinsic value and regional advantage of such fields, and that with a view of the present and future progress of our Church in the Kingdom task.

Department of the East. The Superintendent spent 202 days in the office, 123 in the field, attended 24 meetings, and was at home 16 days (including holidays and Saturdays in whole or in part when going out on week-end trips), a total of 365 days. This means that he gave 55.3% of his time to the office. An ever-increasing amount of correspondence with the missionaries constitutes an important part of the superintendence of their work. This together with the office requirements of the Commission, accounts for the time given to the office. Office time also includes *local* committee meetings and conferences. He delivered 136 addresses or sermons. He saw and conferred somewhere with all the missionaries of all the charges within the



SUNDAY SCHOOL TEACHERS OF THE STATE STREET HUNGARIAN REFORMED

year and spoke in 30 self-supporting churches.

Three congregations have gone to self-support with the ending of the past year—West Hazleton, Eastern Synod; Emmanuel, York, Potomac Synod; New Kensington, Pittsburgh Synod; St. Luke's, Baltimore, Potomac Synod, will go to self-support as soon as the merger is effected between that congregation and St. John's, of Baltimore, formerly a German Church. Both congregations have approved the plan of union. The Baltimore-Washington Classis has sanctioned it and appointed a committee to carry the merger through, which will likely be attended to in the course of another month. By the merger a new congregation will be organized to be known as St. Luke's and St. John's Reformed Church with approximately 500 members. The congregation will use St. Luke's plant, and St. John's congregation will bring from the sale of its present building \$35,000, which will give the members from that congregation an equal financial interest in the property with those of St. Luke's. The money will be used to pay off the present debt upon St. Luke's property to the Board of Home Missions—\$15,000 to \$16,000—secure a parsonage and make necessary alterations in the plant. With the balance of the proceeds from the sale of St. John's property—\$15,000 to \$25,000 probably—a new mission church will be established in Baltimore under the Board of Home Missions, if so approved.

The three congregations, going normally to self-support, are typical of the work the Board of Home Missions has been doing. They were all enrolled by the Board about the time of their organization. They had a combined membership of 168, and are going to self-support with a membership of 1034. They had a combined enrollment of 74 years, 6 months, an average of 24 years, 10 months. The West Hazleton congregation was supported for 22 years, 3 months; Emmanuel, York, for 21 years, 3 months, and the New Kensington Mission for 31 years. The present memberships respectively are 380, 354 and 380. These missions have cost the Board

of Home Missions for appropriations to the pastors' support: West Hazleton, \$8,130.00; Emmanuel, York, \$13,350.00; New Kensington, \$16,125.00; a total of \$37,605.00. The West Hazleton congregation had a loan from the Board of Home Missions of \$3,500.00, which has been paid back with interest at 2%. This congregation was in the Forward Movement for \$4,000.00 and has not received anything on this account. It paid to the Forward Movement a total of \$3,195.00, about 41% of its quota. It has a parsonage on which there is a debt of \$1,600.00, and a complete church building, though not entirely adequate, without debt. Its property is valued at \$60,000.00. Emmanuel, York, has received a Forward Movement grant of \$8,750.00 and has had a loan of \$3,000.00 since 1904 which it has been paying back, and a recent loan for the completion of its plant now going forward of \$10,000. This congregation has a parsonage, and when the new building is finished, will have a very satisfactory equipment valued at \$100,000. The present debt of the congregation is \$18,750.00. This congregation paid to the Forward Movement \$3428.00, about 37% of subscriptions. The New Kensington congregation received a loan of \$2450.00 from the Bi-Synodic Board in 1902. This was paid in full in 1915. No interest had been required by the Board. The church property is very unsatisfactory and in a few years a new building will have to be erected. The congregation has a parsonage. There is a debt, chiefly upon the parsonage, of about \$5000.00. The value of its property is probably \$40,000.00. This congregation was in the Forward Movement for \$10,000.00 on account of which a grant has been provided of \$2500.00. Of this, \$1000.00 is yet to be paid. This congregation has always paid its apportionment in full as far back as our records go. It paid to the Forward Movement a total of \$4352.91, 61% of its quota.

These three congregations received during the time of their enrollment appropriations amounting to \$37,605.00. They gave during the same time for benevolence approximately \$50,000.

St. Luke's gave for benevolence during

the years of its enrollment \$11,950.00 and received appropriations amounting to \$19,050.00. These four congregations gave this last year to benevolence approximately \$6000.00. St. Luke's, Baltimore, has been supported by the Board of Home Missions for a period of 19 years. At this time it is receiving an appropriation of \$700.00. It has received appropriations on pastor's support during this time of \$19,050.00, and on account of building \$30,506.00. Of this amount, \$5000.00 has been paid back and the present indebtedness, after deducting Forward Movement allowance, will be paid back. This congregation was in the Forward Movement for \$30,000. It paid to the Forward Movement a total of \$5721.50. This was in excess of its quota. It has grown from a membership of 23 to one of 310, and has a splendid stone church building valued at \$75,000.00. They have given for benevolence a total of \$11,950.00.

A serious problem is that of new fields. The Department of the East is located in the most densely settled section of the country, within nine states along the Atlantic coast of less than 250,000 square miles—a twelfth of the area of the country, yet containing a third of the population. Of some 280 cities of the country listed as important cities, 105 of them are within this Department's territory, whose net gain in population during the last census decade amounted to 3,000,000. Within this territory are more than 70% of our Reformed Church membership and constituency — and nearly the same percent of congregations (65%). During the last Triennium the percent of gain in membership in this area was 71% of the entire gain of Reformed Church in the country (9612 of 13,476). In two ways, at least, this territory is important missionary territory of the Reformed Church:

1. The growing city population. All the denominations understand this and are zealous about it. With comparatively less expense than anywhere else in the country, unless in the Northwest, we can develop our church in this area. In Philadelphia the Comity Committee recently listed some twenty places within

the suburbs where churches should be planted within a short time. In Allentown and Reading fields are being occupied by the Lutheran Church while we remain standing still. In Harrisburg the Laymen's organization considers that we have allowed other churches to supplant us in new areas and at this time are urging consideration of another field. In Baltimore, with a united church constituting the Baltimore - Washington Classis, we ought to go forward. In North Carolina it is believed by the ministers that several cities in that very enterprising state, and rapidly developing, should be entered by us. In Pittsburgh, among our ministry, there prevails a sentiment that as a denomination we are slipping, and some are saying that within the next twenty-five years, the Reformed Church will be crowded out of that important city. In Buffalo we have a chance for expansion, it is believed by members of the West New York Classis. Yet within the past three years we opened but one new interest—Glenside, Philadelphia, and I find little or no enthusiasm for extension among the ministers of the church at large within the Department. I have conferred with groups of our ministers in several important centers, and have interviewed both laymen and ministers. The apportionment MUST NOT increase, and little local financial support can be gotten. The Board of Home Missions of General Synod is held responsible for carrying on the mission work throughout the church, while at the same time the constituency declines to meet the financial requirements for advancement.

2. In this section of the country with its constantly increasing density of population and its large and growing cities economic and social problems are becoming more and more serious. What this condition requires is strong, efficient, live churches. Reconstructions and mergings should take place in many of our fields. The Board of Home Missions might well be looked to for guidance in making studies of fields and churches, and for recommendations. What the Board of Home Missions is undertaking through the Rural Department needs to be done

in the cities to a greater or less degree. The Board of Home Missions might well be looked to for service—not to support unprofitable churches that cannot be made to succeed, but to help churches that need to improve their programs and put their work on the map of their communities so as to make the Reformed Church more effective where we now exist, as well as to extend ourselves into fields where other denominations with no more claim than we, are going.

Church Building Department has received from the Church for its work, \$141,487.51, to which must be added \$67,564.52, which was received in cash on the Board's investments, making a total of \$209,052.03. It has expended in the promotion of the work covering all of its programs, including Catawba College, \$165,861.69. Forty-five Church-building Funds were enrolled during the year. The total value of these Funds is \$52,500.00. We have passed the one-thousand mark, the one-thousandth Fund being "The Rev. A. C. Whitmer Memorial Fund" of \$25,000.00, and we have a good beginning for the second thousand.

The Department has received \$63,545.33 on the Forward Movement as compared with \$88,231.43 of the previous year. The scope of our work can be measured by what we have done during

the last year. Fifty congregations have been definitely aided through this Department to the extent of \$105,167.22. This amount represents all gifts and loans.

During the year we have completed and dedicated six fine new churches: Lowell, Canton, Ohio; Third, Youngstown, Ohio; St. Johns, Pottstown, Pa.; East Market Street, Akron, Ohio; Carrollton Avenue, Indianapolis, Ind; Temporary building Hungarian Church, Fairfield, Conn.

In the same period of time we sold the Jewish Mission buildings in Brooklyn, and the Hudson House, in New York, and began 13 operations, all of which are in process of building at the present time. They are as follows: Trinity, Sherman, Cal.; Maywood, Chicago, Ill.; Bellerose, L. I., New York; Imanuel, Alliance, Ohio; Calvary, Lima, Ohio; Emmanuel, York, Pa.; Faith, Trafford, Pa.; Calvary, Bethlehem, Pa.; Trinity, Lewistown, Pa.; St. Peter's, Lancaster, Pa.; Glenside, Pa.; St. Paul's, Roanoke, Va.; and Second Church, Lexington, N. C. These operations will call for very much money during the next few months, which makes it all the more necessary for greater activity in raising funds.

(To be continued)

OBSERVATIONS OF THE TREASURER

J. S. Wise

NOT long ago I noticed a beautiful Hudson car stop suddenly. It was one of those luxurious cars that makes everybody want one like it. The chauffeur made a hasty inspection of the tires and found one of them flat. Now everyone knows that a flat tire will put any car out of commission, no matter how handsome, or expensive it may be. There was no visible evidence as to the cause. He began work at once, by rolling up his sleeves, opening the tool chest and by the skillful manipulation of wrenches and jacks the offending tire was removed and a new one put in its place.

Now, what was the cause of the trouble? Nothing more than a very inno-

cent, insignificant and quite ordinary little tack! I marveled at the amount of trouble and annoyance that could be occasioned by such a little thing. Even so useful a thing as a little tack causes much trouble when it is out of place.

A tack when properly used is quite valuable. Not so, however, when it is found standing on its head on the public highway. A costly tire is sure to find it, to the detriment of an ordinarily good natured disposition and to the injury of a valuable piece of machinery.

A little thing often causes more trouble than a big one. A tack is more likely to puncture a tire than is a crowbar. A sneering or insinuating remark

often damages a good character more readily than a bold and open accusation. Inferential statements, most of them without foundation, put the greatest Protestant movement of modern times out of commission and did more damage to the enlarged and progressive program of Christianity than could ever have been accomplished by frank and truthful accusations. The Interchurch World Movement was hounded to death in that way and no one will ever know how costly its death was to every Protestant Home and Foreign Mission Board. Someone, either maliciously or blunderingly, scattered a lot of pointed tacks in the pathway of Church Progress and caused irreparable damage. Our own Forward Movement suffered greatly. Great ideals were punctured and no amount of patching can ever repair the injustice done to many of our good people and the Church's program.

Owing to the insidious and insincere propaganda foisted upon an unsuspecting public by the daily press and, sad to say, by many religious journals as well, a great many well-intentioned people were led to repudiate their solemn pledges to the numerous denominational programs of the Christian Church. Many millions of dollars were lost to the Kingdom of God from this cause alone. Tacks, tacks everywhere! Oh, the damage that can be done by a tack!

I am writing this article on the eve of the Annual Meeting of our Board. What shall be our program for the next three years? General Synod most heartily commended the Board's accomplishments of the last Triennium. Undoubtedly it wants the Board to continue the work as progressively as ever. Just how this is to be done on a reduced income I fail to see. There can be no doubt about the income being reduced. Even now we are receiving practically nothing from the Forward Movement as compared with the receipts from that source for over five years. The apportionment will take care of the General Department—that is, the missionaries' salaries, the work of Evangelism, Social Service, Country Life, the Board's expenses, etc.—but,

alas, for the Church-building Department!

With the Forward Movement contributions discontinued, the fine, aggressive program started six years ago will have to be curtailed to the minimum and the normal income of the Church-building Department will have to be applied to paying off the anticipated monies from the Forward Movement that it never received. The Department should have received over one million dollars that were actually pledged. Its receipts were three hundred and fifty thousand dollars short of that amount. There must have been more than one guilty tack in the way to cause so big a puncture as that!

Now, what is the remedy? The only way that seems to make it possible to undertake any new work in church-building is for our good and generous people to give more Church-building Funds, and to give them in larger amounts than five hundred dollars each. We will need many in sums of one thousand, five thousand and ten thousand dollar amounts. Why not continue the contributions made to the Forward Movement in this way? We should receive at least five times as many Church-building Funds annually as we do now.

Another way that will help the Board to meet its most urgent church-building needs is to buy some of its bonds which it will be ready to sell on or shortly before September the first. These bonds may be had in any amount from \$100.00 up to any sum desired, provided you do not ask for more than half a million!

Who will send in the first order?

The bonds will mature in ten, fifteen, or twenty years and will contain semi-annual coupons for the interest at the rate of five per cent. per annum. I shall be glad to receive your order at any time. Let there be no tacks in the way!

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

James M. Mullan, Executive Secretary

LABOR SUNDAY MESSAGE

From the Federal Council

WE come to another Labor Sunday after a year scarred by conflicts. We are reminded again that there can be no lasting peace in the industrial relations of America until we have legislative and executive leadership consistently concerned for economic tranquility based on social justice; a body of socially intelligent citizens who will demand and support a better order; and ever larger number of leaders in industrial management who will think in terms of the larger profit which includes all human life; and labor leaders dominated by a larger willingness to think constructively in terms of the whole economic life. These things we must have if our age is to be saved from a tedious repetition of suicidal conflict in industry.

There are grounds for hope in the present industrial situation: Forces are in evidence in management and labor which carry heartening courage to all whose concern is for the welfare and lasting prosperity of America. A new leadership in industrial management is appearing which is increasingly promising. The men who are coming to positions of responsible power in the industrial life of the nation, who reveal social insight and concern and give evidence of minds elastic and eager, promise much. Men of large personal capacity and social devotion are also coming in ever increasing numbers to positions of power in the ranks of organized labor. This leadership augurs well for the future industrial peace of the United States.

The churches rejoice in the lengthening list of employers who through various types of industrial experiment are building new paths for good will. We watch with interest all attempts to secure a genuinely democratic basis for the rela-

tions between management and labor. On the other hand, we regret the fact that there are corporations who have failed to respond to the changing currents of the time; who are content with a competitive scale of wages which falls below the minimum required for a reasonable standard of health and decency; and many who still exploit the labor of children and women, who seek to abrogate the constitutional rights of free speech and assemblage during industrial conflict and employ espionage in the ranks of their workers.

The church has a moral stake in industrial relations. Its field of interest is life, and its concern is for all the tangled relationships of life with their promise of good or threat of ill. We urge upon the members of our churches throughout the country a continuous and earnest interest in all forward looking industrial experiments to the end that a body of energized and enlightened public opinion may be prepared to support every reasonable effort for larger justice. Labor is taking its long hard road of evolution from non-representation in industrial relations to a genuine and responsible sharing of power. This industrial evolution is moving through the various forms of employee representation to the fullest measure of self-expression through the labor union. Labor and capital should work together in the fullest mutual understanding, insuring to all toilers the largest measure of personal dignity and democratic participation, insuring to management the largest co-operation and genuine partnership in common endeavor, insuring to the public the orderly production of needed goods and the maintenance of stable and just economic conditions. In saying this, we are not unmindful of the fact that

there are distinct areas in which the interests of labor and capital are divergent as well as areas in which there is a common interest, but we hold that all of the problems involved can be approached and their solutions worked out in the spirit of intelligent and constructive co-operation.

We find hope in the great impetus of the movement for workers' education. On the side of management, we find an increasing disposition to deal with frankness and to make the workers acquainted with relevant facts of the business. On the side of labor, we find a growing disposition to push the study of economics and history for the furnishing of larger and more intelligent incentives for common ambition. The workers' education movements are developing leadership of high quality. We urge upon the churches the fullest study of these plans and the largest co-operation in making them thoroughly effective.

We find hope in the accelerated interest in the problem of waste. The Secretary of Commerce, and the engineers associated with him, the engineering societies of the country, the scientific management groups, the leaders of organized labor—all these are grappling earnestly with the problem of waste. We are fully aware that but a beginning has been made in the elimination of the wastes which are inherent in our industrial structure. We are aware of the unwise destruction of our natural resources, the tragic volume of involuntary idleness, the wasteful production of useless and anti-social commodities, the wastes of war and militarism, the failure to apply known scientific machinery to the productive process, the wastes involved in the abnormal multiplication of models and designs, the loss entailed by conflicting rules and jurisdictional labor disputes. These are the evils loosed by conflicting interests. They will never be cured save by the recognition of a wider community of interest and by practical methods and co-operative effort to remove them.

We would emphasize the necessity and the fundamental ethical significance of good management. There can be all good will and much charity; there can be faith

in good works, and hope abounding; but if there is not good management, even good will comes to naught. The implications of this are far-reaching. It means a reasoned and persistent effort to understand not only the technique of scientific methods of production but also the economics and the spirit of each of the parties to industry. For labor it means a clear recognition of the psychological effects of everything suggesting the threat of violence. For the employer it means an intelligent understanding of the worker, and the recognition that every attempt to force decisions in labor relations without recourse to a genuinely democratic method cannot win that sympathetic assent which must underlie any lasting industrial peace. It should mean a clear and honest analysis of the psychological effects of all open shop drives in their many forms. For the public it means an intelligent and sustained concern for the welfare of the nation, coupled with the recognition that America cannot come to sound social health until it attain industrial health. For all three parties it must mean a new sense of fair play, a new faith in the power of energized good will and intelligence to gain the mastery over rebellious ill will; faith in the possibility of a new scientific control over the economic factors of our common life; the larger application of the Christian insistence upon the supremacy of human values to the end that energy may be set free which will make possible an invincible spirit of co-operation between the men and women of labor and of management and the public.

There are some things for which the churches stand committed in the industrial sphere. They stand for the obligation of mutual service and the co-ordination of group interests. This is greater than justice, and the church can never be content with mere justice. They stand for a reciprocity of service, and believe that group interests, whether of labor or capital, must always be integrated with the welfare of society as a whole, and that society in its turn must insure justice to each group.

They stand for the supremacy of serv-

ice, rather than the profit motive in the acquisition and use of property on the part of both labor and capital. The healing of economic strife will come through the application of scientific control to the business of life, but there can be no lasting health until new motives supplant the old. They refuse to believe that human nature is incapable of change. They believe that the leaven of a new mood is now at work, and take courage from the increasing number of men and women in positions of responsibility and trust on both sides of the pay roll who are living and working under the dominance of service motive. These furnish ground for their hope, and assurance for their faith.

They stand for the conception of ownership as a social trust. The fact of possession involves the obligation to use such possessions for the good of all. The man who seeks to secure a return from society without making an adequate contribution comes under the condemnation of the increasingly enlightened conscience of our time. The insistence upon personal rights must give way to the higher insistence upon social ends.

They stand for the safeguarding of youth. Child labor must be abolished, and the rights of the child protected. Laws are needed, but laws are not enough. They stand for a systematic building up of a body of legislative enactment which will prevent the exploitation of weakness and youth. They appeal for a widespread campaign of education of the people through our churches, our schools, labor unions and clubs, to the end that a determined public opinion may be created which will effectively support all reasonable means of accomplishing such protection.

They stand for the protection of the leisure of men and women. They hold the principle that all workers should be insured freedom from employment one day in seven, and that hours of labor for all workers be reduced to a work day which leaves time and vitality for the larger interests of life. Only so shall men and women have that degree of leisure which provides opportunity to

grow in the appreciation of the culture and beauty and worth of their world.

They stand for the effective organization of society to the end that the fullest opportunity of education and development may be put within the reach of the poorest and the least privileged. Only so shall we have a citizenry capable of building an economic order marked by reason and empowered common sense. They can set no higher goal than to work for an America which will provide the setting in which every child shall be a child of privilege.

They stand for the principle that the first charge upon industry must be a minimum comfort wage. They know full well that this ideal will not be reached by the passing of resolutions, nor by the stirring up of any amount of unorganized and thinly diffused good will. Nevertheless they can never be content, nor cry "All's well" until they have achieved that intelligent and scientific control over our economic life which will make possible a living wage to every worker. They believe that the principle is sound, no matter which difficulties may be met in defining terms, or how long it takes for realization. The right to life must be the paramount right.

They stand for the principle that society should insure to the worker steadiness and adequacy of employment. As was said at Stockholm, "The problem of unemployment must not be considered as unsolvable." The world has work for every one who will work, and we believe that there is sufficient intelligence in America to finally end unemployment, and meanwhile to give security to the worker through forms of insurance. Here again their hope is in the scientific service of good management engineering, undergirt with intelligent public concern and action.

They stand for the right of men to organize for the protection of their interest and for the promotion of more effective and constructive co-operation in production. They stand for this right on the part of management and of labor. All drives against this right are drives against the interests of society. They believe that

any attempt to break labor unions which are functioning fairly, or to prevent the organization of labor with representatives of their own choosing, will prove not only ineffective but productive of increased ill will and of new cleavages difficult to heal. They believe it the duty as well as the right of labor to build strongly and well to the end that they may collectively win a place of larger dignity and a more democratic share in the shaping of their own conditions.

We appeal to the rank and file of the labor movement of America that they make a re-appraisal of their task, that they seek a new understanding of the motives and mind of the men of other groups. We rejoice in the recent words of the President of the American Federation of Labor. "Conditions and states of mind . . . stand in the way of the co-operation which labor leaders and progressive managers desire to bring about. But it is our belief that such conditions and states of mind will gradually disappear as the benefits of co-operation to both parties appear. Progress towards these things requires the education of management and the education of employees. It means we must learn the spirit and methods of working together which are not things that can be learned by precept or formula, but must be evolved out of the process itself. Let not one of us be deceived as to the difficulties of the undertaking; but, on the contrary, the benefits and advantages to be gained are worth all the difficulties and the perplexities that are required for the achievement. Labor stands ready and willing to do its part."

THE CUTTING EDGE OF AMERICA

IF the churches do well their task the cutting edge of America will be that of a Christian nation whose democracy is the foe of despotism, and whose freedom of life and of faith will become increasingly attractive to those in other lands now oppressed by religious systems. After the great war now devastating the nations America's influence must be larger than ever. The churches, therefore, and the missionary organizations

We appeal to the directors of industry, to all who through stock ownership or any other participation have a voice in determining the conduct of management, that they give new thought to the human factors involved in their particular business. We appeal for a new emphasis upon the need of understanding the feelings and the hopes of men, that the day when human beings are considered simply as cost-units in production may end.

We appeal to the public for new thought and study of the tangled human issues which lie behind our industrial struggle. We appeal for a study of the question of coal and its human cost, of the human costs involved in every commodity which we require. We appeal for a study of all legislation which bears upon the economic welfare of the nation, that our legislators may have intelligent backing in every legitimate effort to secure justice through law.

We appeal to the rank and file of the membership of our churches throughout America for consistent and earnest study of the implications of the Gospel of Jesus in its bearings upon economic and industrial welfare. We appeal for a larger study of the Social Statements which have been adopted by our American churches and particularly for more first hand studies of the results of actual experiments in the application of these principles in industrial relations.

We face the future with hope but we must remember that there is nothing automatic about progress. Progress will not be won by wishing it, but by willing it, if our wills be directed by scientific knowledge and energized common sense.

uniting to make the nations Christian must be strongly supported and generously maintained in these days, when a civilization that appeared to be Christian has been almost shattered. America reaches out to bless the peoples of the world, daily brought nearer together by science and invention. The hand grasp of the Panama Canal makes the shores of two oceans and two continents into international neighborhoods. The evangelical

churches of the United States and Canada have the greatest opportunities ever entrusted to groups of Christian believers to extend a knowledge of the gospel not only to the incoming millions from other

lands, to all in the Latin-American republics of North and South America, and to all the peoples living in the West Indies, but also to the backward and non-Christian of all the nations of the earth.

LETTER FROM TRINITY REFORMED CHURCH OF SHERMAN, CALIFORNIA

THE Reformed Church in Los Angeles and suburban district is forging ahead and making interesting history right along.

The Easter Day services capped the climax of all preliminary activities in Trinity Church of Sherman. The morning services were attended by a record-breaking audience. At the first service dined and thirty people in the hall. The exercises were very fine and inspiring. This was followed by the regular morning worship, with reception of new members and the holy communion service. There were ten additions—six by letter and four by confirmation. The offering amounted to \$75. One lady 88 years old was received by letter from the Friends' Church. She is the most faithful of all attendants, being present at all the services of the church.

In the afternoon at three o'clock the ground for the new church was broken with a short service consisting of hymns, scripture reading, prayer and an address by Supt. Evemeyer. A drizzling rain was falling during the exercises, but the attendance was very good notwithstanding.

The contract for the building has been let to the Sinnott Brothers of Hollywood, at a cost of \$15,650, not including any furnishings. Building operations will begin as soon as the escrow is through with the legal papers, etc. All business transactions, selling, buying, or transfer of property, or borrowing money, in California, must go through escrow. We hope to complete the building by the end of July, but will not dedicate before fall. If some individual or church among our eastern friends would furnish the pews it would relieve the financial situation very much indeed. About \$1500 will pay for the pews. The chancel furniture is provided for by one of our members. You can make no better religious investment anywhere than right here in Los Angeles and suburbs because of the growth of this metropolitan city. We need chairs, piano and organ for the Sunday School, and pews and art glass windows for the auditorium. Will some one donate these needed furnishings?

M. M. NOACKER, *Pastor.*

2002 West 41st Street
Los Angeles, Calif.

HEARTY THANKS FOR AID

The Church Building Department of the Board of Home Missions has rendered untold service in the work of the Board. How far-reaching this service is, can never be estimated. Many a now prosperous congregation has been saved from collapse because of the work of this department. The following quotation taken from a letter to the Superintendent of the department from Home Missionary, Rev. Alexander Harsanyi, serving the Hungarian Reformed Church at Ashtabula, Ohio, will show in a small way the value of the department:

"Your gracious letter of May 17th, in company of a copy of your letter written

to the Ashtabula Building Loan Company received and I cannot tell you through these silent lines how thankful I feel towards you for not having forgotten us. I am also grateful to the Board for the help they have given us. Without this loan from the Board our work here would have most probably collapsed, as with all the heroic effort of this handful of people, we would not have been able to pull through with building our new parsonage. Our people had no work during seven months last Fall and this Winter and you can imagine what that means with poor laborers, most of them having large families."

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

ADDRESS AT THE FAREWELL SERVICE FOR DR. MARION P. FIROR

Held in Trinity Reformed Church, Philadelphia, Pa., June 27, 1926

THIS last Sunday in June will mark an unusual event in the history of Trinity Church. We are met to honor a servant of Christ, whose face is towards China. To us, who remain in the homeland, this service should be of special significance. There is a blessing in sending forth a missionary of the Cross that all may share who help to carry on the work of the Lord in the world. By our prayers, sympathies and offerings we become allied with those who labor in strange lands and among stranger people in the spirit of the Master who gave His life a ransom for many.

There are few persons in the world who occupy such a supreme place in the affections of human hearts as the foreign missionaries. Their work is of a high and holy character, and commands the esteem of all the followers of Christ. I regard the foreign missionary as a *super-Christian*. He embodies in his life what was highest and best in the Man of Galilee, who went about doing good on the earth. In leaving the shores of his native land, the missionary takes with him the fond wishes of an entire denomination. And, as in the case of this dear missionary, Dr. Firor will take with her the "God be with you" blessing and the assured help of every one identified with this spiritual flock.

Letters are the windows into the mind and heart of the writer. They reveal the inner thoughts and feelings, and the deepest desires of the human soul. I hope I am not betraying the confidence of a young life, eager to go as a missionary to China, when I quote, in brief form, from letters in the files of the Board of Foreign Missions. Already in her application papers, Miss Firor told us, "It was

my earnest desire to become a medical missionary, but circumstances did not permit my obtaining a medical education." At the same time she said, "I am enthusiastic about my kind of missionary work. I want to be of as much use in this world as possible, and want my life to count for Him where He's most needed—I am devoted to the profession of teaching, and wish to go where teachers are most needed." This consent on her part to go as a teacher led the Executive Committee of the Board of Foreign Missions to elect Miss Firor on April 11, 1916, as a teacher in the Zierner Girls' School at Yochow City, China. I shall not take the time to speak of her brilliant record as a student in the Nanking Language School, or of her faithful service as a teacher in the Zierner Girls' School, but to tell you of the divine leading that caused her to revive the heart's desire of being a medical missionary. Let me quote now from her letter, dated May 19, 1918. "For a long time there has been something in my mind and on my heart that I wished I could talk to you



DR. MARION P. FIROR

about, as that would be so much more satisfactory than trying to express myself with the pen. In my questionnaire, I think, I said that it had been my ambition to come to China for medical work. Now that I am here, this wish, this longing, becomes stronger every day. When I see what is not and cannot now be done, and what could and *must* be done through the Woman's Hospital, I feel as I said to Miss Traub, (like starting in tomorrow). During the trouble here, (this was at the time of the distressing invasion of soldiers, and the awful loss of property and life) it was my good fortune to be privileged to help in the Red Cross hospitals, and the inspiration it gave me, the impetus for more work of this nature, is more than I can express. I see how one could not only be of service to many people in the hospital, but how Miss Ammerman could be assisted in her evangelistic work, and daily I see the call for a lady physician in the Girls' School, and of how much more service I might be in His kingdom through this medium. It is my most earnest desire to do this, and I pray that I may. My great regret is that I did not come prepared for medical work, which I strongly feel is my real life's work." Well, there you have in a nutshell the hopes and fears, of all these years, and tonight we have the unspeakable joy of calling you *Dr. Firor*, and bidding you Godspeed as you enter upon your life's work. Yes, and I must tell this audience that your medical course in the University of Pennsylvania was as highly commendable, in every respect, as has been your whole life work. If I can read the emotions in all our hearts, as they seem to glisten in our eyes, I believe there is great rejoicing in Trinity Church, this evening, over the sending out of one of the fair daughters of the Reformed Church, to a position in the kingdom of God of greater importance than the ambassadorship to any foreign power. *Dr. Firor* goes forth to render a service to mankind the worth of which no tongue can tell. She is the ambassador of the King of heaven to the women and children in China who need her ministry and who will crave her help.

The principle which underlies the work of medical missions is very old. By precept and example our Saviour emphasized it. The same Lord who gave the command, "Preach the Gospel," also said, "Heal the sick." The reasons which led to this divine command have force for all times and in all nations. They find a touching affirmation in the saying of a medical missionary. "My heart is in the medical work because it is going to bring the Kingdom of God in the foreign field." There can be no doubt about it that medical missions play a very vital part in the missionary enterprise. The success or failure of a mission in China will hinge largely on the presence or absence of the hospital. Let us all pray fervently for the speedy erection of the new Hospital at Yochow. Those who have studied the strategy of Missions say, "Boards must stand on the side of progress and see that their hospitals and medical schools keep pace with the medicine and surgery of Europe and America." Christianity must prove its superior knowledge and skill in the practical application of it to the needs of the sick in all lands. There can be no doubt that there lies before the Church of Christ in China a great double objective in the realm of medical missions: First, to do that which our Lord did—heal the sick, heal them in order that they may be brought into His kingdom; and, secondly, to set up in that vast republic a number of central institutions for the training of native physicians who will possess the life and spirit of the Great Physician.

Medical Missions are the pioneers of evangelism. The physician holds the key to doors in the Orient that the preacher and teacher cannot unlock. He has access to vast numbers who do not care for the other missionaries. No sooner does the doctor appear than the sick come to him for healing. For him there is a welcome everywhere. It is said that "men and women who have never heard of the Gospel will prostrate themselves, and crawl the length of the room, to seize and kiss the feet of the doctor, to move him to pity their misery."

I believe the missionary doctor per-

forms a double service in the foreign field; he heals the body and he saves the soul. He is the right arm of the foreign missionary work, especially in a country like China. The Chinese have a keen sense of appreciation, and they are beginning to see the value of the Christian healer.

What a blessing the hospital is in Mission Lands! Think of the millions of men, women and children in the far outposts of progress, who feel pain as keenly as you and I, and yet who know of no remedy, but must needs lie in helpless agony until the pain has spent itself, or death affords relief.

But the ministry of healing has a motive and an end in itself which raises it to the highest plane of Christian service. This motive and end are the saving of the soul from the power of sin and death. During sickness the soul is usually open to conviction of sin, and often moved to confess faith in Christ. At such a time the physician and nurse can point to the Lamb of God which taketh away the sin of the world. A heathen king after his conversion to Christianity had so much faith in the Cross that when he lay on his dying couch he told those about him to make a cross of wood and lay him upon it. They did so, and as he gave up his spirit to God, he cried out: "It lifts me! It lifts me!" Oh, there is power in the cross; let us glory in it, for it lifts man up into heaven.

In China, the woman physician and the trained nurse are welcomed most cordially. They have access to the homes of the women who would rather die than call in a man to treat them. They tell the woman physician and the nurse what they will tell nobody else in all the world, all their sorrows and pains, and they will listen to the Gospel from them. Dr. Beebe says, "I think there is no more valuable worker to be found on the Mission field."

It is to our Christian religion that we owe our care for the sick and disabled. The Saviour gave us a new commandment, that we love one another, and especially the weak and sickly. To His heart the very presence of trouble was a mute appeal for help. The poor and sick, the

desolate and outcast, these ever found in Him a tender healer. He brought in the highest law of grace by which the strong shall help the weak, and thus fulfill the law of love. And He has given to us the strongest and sweetest motive of all, in laying Himself alongside of our suffering humanity, bearing the burdens of the weak, sharing the trials of the poor, and humbling Himself to the death of the Cross. The sick and dying always found a healer and restorer in Him. And He was a true helper to all in every time of need.

That you, my beloved missionary, may know your real mission as you return to China, let me recall to your mind, your own words which I quote from a letter you wrote to me in China: "My idea is to be an *itinerating* doctor. I want to visit in the homes of Yochow and out-stations as well as doing a share in the hospital work. Every time one visits an out-station and sees and hears so many appeals for medical aid one realizes the vast amount of good that could be done through this medium." When you wrote those words you were not sure whether you could ever realize such a high hope, but you had faith to say: "If God wants me to do this work, He will open the way." The expense of a medical course also stared you in the face, but you said, "I can at least tell you my wish," and "I will let nothing hinder me from completing a medical course once the chance is given me." You had the chance! The way was made plain. You were faithful and persevering in the attainment of your life's highest goal, and now, in this presence, I want to congratulate you, and pray heaven's benedictions upon you all along your future pathway.

Many years ago at the farewell service of one of our women missionaries, the President of our Board, Dr. Clement Z. Weiser, of blessed memory, used these words as the last sentence in his address: "This is not your burial, but your resurrection." Let me employ these same words as one of the closing sentences of my address: "Marion, this is not your burial, but your resurrection." You are entering anew upon a useful service in that vast republic of China. Ten years

ago, you went out as a teacher, now you go as a physician. You are being sent by the Board of Foreign Missions as the first woman physician of our Church, to alleviate the pain and suffering of the sick and dying. Lives are as precious in China as they are in America, and healing is life-saving. This ministry will open to you new avenues of approach to the hearts of the Chinese, a door to fruitful missionary endeavor. You can turn the water of science into the wine of life. Go, then, in the spirit of the Great Physician who said in the days of His flesh, "I am among you as one that serveth." If you will labor with the desire to please Christ and to serve others, you will find pleasure in pain, and gain in loss. Oh, what a door of opportunity will open to you in your medical work among the

needy women in China! In a very real sense you can help to fulfill the hope of the poet:

"Amid the snares misfortune lays
Unseen, beneath the steps of all,
Blest is the love that seeks to raise,
And stay, and strengthen those who
fall:

"Till, taught by Him who for our sake
Bore every form of life's distress,
With every passing year we make
The sum of human sorrow less."

And now, may "the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus. Amen."

ALLEN R. BARTHOLOMEW.

A VISIT TO WARNER LENTZ'S GRAVE IN THE HOLY LAND

Jerusalem, June 18th, 1926.

Dear Dr. Bartholomew:

I shall be glad if your secretary will send this on to Dr. and Mrs. Lentz after you have read it. I want to tell about my visit to dear Warner's grave, and time forbids a second letter. Ever since coming here I have been looking forward to a trip to the cemetery. Miss Mary Butterfield, of the Christian Missionary Alliance, begged me to wait until she had completed a work begun under her direction for the beautifying of the cemetery. It seems the care has been turned over to the C. M. Alliance recently, and as the funds are meagre the work has progressed slowly.

The missionaries of the Alliance in their visit to the hospital a few days ago, discovered Mr. Schlegel, of Tamaqua, Pa., there under treatment for tonsilitis. They learned that he was a friend of Warner and was also wishing to visit his grave, so they arranged to take us both. This was a great favor on their part. I had expected to hire a car or carriage. So we went, with these kind missionaries, Rev. Paul Allen, Mrs. Allen, and Miss Butterfield, last evening, just as the sun was slipping quietly down over the Judean hills. The cemetery lies in a direction southwest of the Joffa Gate. We drove out past the new houses that are going up slowly but

surely, making a new city added to the Old City, and soon Mr. Allen's car stopped at a large, solid gate. Miss Butterfield handed Mr. Allen a huge key. He unlocked the gate and we stepped inside. My first impression was the whispering of the soft winds in the dark pines that filled the space before us. A high wall enclosed the place. Stately cypress trees stood in rows against the wall, pointing, like spires, toward heaven. A grove of pines filled the enclosure from end to end with a margin on the sides for the graves. Warner has a resting place anyone might desire.

We gathered about his grave. To me came back the boy as I knew him in the home at Bangor, the school, the missionary meetings, and Collegetown. Tears fell and grief overcame for the moment. Yet how blessed he is above us! We who have gone a long way and suffered much may marvel that he was so soon summoned to the joys of heaven, not having borne the heat and burden of the day.

The stone marking his grave looked to be the same native stone all about here; the pure white stone of which the Temple was built, the same stone as that near Calvary, where was hewn the sepulchre in which our Lord lay. Mr. Schlegel took several pictures with his Kodak, and I took two or three with mine. Our

friends left us alone for a few moments to meditate by the side of Warner's grave. When they returned Mr. Allen offered a comforting prayer. I tried to remember part of it:

"O God, our Heavenly Father, we bow before Thee with humble hearts. We realize that nothing is real but the heavenly things. Help us to forget the past, even the present, and to see only the eternal realities; to behold Jesus Christ in His glorious Resurrection and the triumph He gives to all His saints. We rejoice in the certain knowledge that these graves shall be opened, and they whose bodies rest here will come forth to meet and greet their loved ones in that Great Day. We rejoice that they are with Thee now awaiting that Day. Loving Father, draw near to the young wife and heal the wound in her heart. Protect her as she now journeys to the homeland, and if it be Thy will bring her back to a sweet service for Thee in that field where she has been laboring. Oh Father of Mercies, speak comfort to those in the home who never saw the dear face again after he began his journey to this place. Rejoice their hearts in the knowledge of that Day when the Lord shall call all His saints to be with Him in the Homeland where he now is whom they loved. Help us who stand here in this sacred presence to rededicate ourselves to Thy Work, to see Jesus only in our life plan, to labor for the glory of His name and the salvation of souls, knowing that the time is short. May Thy Kingdom come. We praise and thank Thee, our loving Father, our glorious, risen Saviour. Amen."

Again these most kind friends feelingly started away, that Warner's friends might each one take leave of his grave in personal, silent prayer. Thus they ministered to us in Christian sympathy.

The grave next to Warner is that of a Dr. Gardner, who came here during the war in some military capacity, but with the purpose of distributing tracts and Gospels. He started on foot for the Arabian border, and got as far as somewhere southwest of Hebron, where, in some way, he was thrown down a precipice. He lay for nine days, then was found and taken to the Mission Hospital at Hebron, where he died shortly after-



GRAVE OF MISSIONARY LENTZ IN
JERUSALEM

wards. In his condition he was unable to tell any details. His watch and valuables were on him when found, so robbery was not the motive. He was distributing Gospels and tracts, and the Moslems in the neighborhood of Hebron are bitter against Christians. By his side Warner rests, just outside the walls of the Holy City. The Garden Tomb of our Lord is also outside the walls, as is Gethsemane, Calvary, and the Mount of Olives. Dear Mr. and Mrs. Lentz, your boy rests well!

Mr. Schlegel left this A. M. for Baghdad. I pray for his safety. We returned two days ago from the Trans-Jordan country and heard rumors of Arab uprisings from some of the Bedouin we talked with on the way. We also saw signal lights from hillsides at dark as we drove along, and Arabs breaking camp and moving on. The present route to Baghdad, I hope, is too far north for this trouble. But who knows the Arab mind? Only One, and He also is Master.

With kind wishes to all,

GERTRUDE COGAN LYON.

OUR NEW MISSIONARIES
SAILING IN 1926
FOR CHINA AND JAPAN

There is always a thrill of joy in the hearts of the missionaries when they leave for their fields of labor. This year our Church is sending forth five new workers. To supply the needy vacancies we should send at least twenty more. But we do not have the qualified applicants, nor the funds to support them.

Mrs. Annetta Winters and son Richard, Miss Alice A. Flenner and Rev. Dobbs F. Ehlman will go to China; Miss Henrietta S. Cook and Miss Heloise L. Wilson to Japan. This is the second time Mrs. Winters enters upon the work in China, where her heart is, because her beloved Ted is buried at Lakeside. Miss Cook was born in Japan, and she returns to Sendai, where rests her dear father.



MRS. ANNETTA WINTER AND SON

Miss Wilson is a teacher of music, and will help to maintain the high reputation of the Music Department at Miyagi College at Sendai. As a capable nurse, Miss Flenner could have earned more money in America, but the spirit of the Lord is upon her to devote her ministry of mercy to the sick and suffering in China. Mr. Ehlman has had his heart set on preaching the Gospel in the land of Sinnim, and he, too, goes forth with the confident hope that his life will count for more there than here. May heaven's blessings abide with these new workers on their way and in their work in the Far East.



MISS ALICE A. FLENNER



MISS HENRIETTA S. COOK



REV. DOBBS F. EHLMAN



MISS HELOISE L. WILSON

An occasional letter to our missionaries across the seas will be a link to bind the hearts of friends in the homeland to the work in Japan, China and Mesopotamia, as well as afford mutual joy.

DEDICATION OF CHURCH AT SHENCHOW, HUNAN, CHINA

By Alma Iske

"Enter into His gates with thanksgiving and into His courts with praise."

It was with a spirit of thanksgiving and praise that the new church was dedicated at Shenchow, China. For many months the student bodies of our schools, together with the church members and friends, worshipped in the chapel of our Boys' School. The chapel was taxed to its capacity every Sunday. Therefore, when we were again permitted to worship in a church, which is commodious and beautiful and built in His name, we were filled with a spirit of thanksgiving and praise to the Great giver of gifts.

The building itself is an inspiration to worship. It is such a contrast to the dirty Chinese temples containing idols that in itself it is a witness to the true and living God.

Preparations for the Dedication Service were in charge of a committee of which Miss Minerva Weil was chairman. The church was beautifully decorated with flowers by Miss Rebecca Messimer for the Dedication Service, which took place on June 6th. Rev. David Lee, the Chinese pastor of the church, was in charge. The Dedication Service used was translated from the new Reformed Church Hymnal by Rev. Wm. Lee.

The music, which was in charge of Miss Esther Sellemeyer and Mr. Clarence Hefflefinger, was very fitting for the

occasion and would have compared favorably with that of any large church in the States. An unusual sight for a Chinese church was the choir of young Chinese men and women.

Mr. Yang Guan Tao, the Chinese Treasurer of the church, gave a financial report. Subscriptions toward the debt on the church amounted to \$135.00. Miss Erna Flatter sang during the offertory. Two Chinese women deaconesses assisted in receiving the offering, not a common occurrence in China. A report regarding the church building was given by Mr. Karl Beck, the builder. Mr. Pung Tsan Ming, a Chinese elder, represented the Chinese in thanking Mr. Beck and the church at home for the beautiful church.

An impressive sermon was given by Rev. Ding Li Gai, a visiting evangelist. His theme was the dedication of the temple in Solomon's time. Scripture verses were recited in classes by members who have joined the church since 1903.

The student bodies, industrial workers, members and friends of the Evangelical Church worshipped with us on Dedication Sunday. The day is one which will long be remembered.

We are trusting that the many who enter the doors of this church, "The Church of Everlasting Life," shall learn to know Him, whom to know aright is life eternal.



ON AN EVANGELISTIC TRIP IN THE SHENCHOW FIELD

FROM ANATOLE DIGMALOFF TO BARKER FAHMI

By Calvin K. Staudt

THE first quarter of our school came to a successful end with an enrollment of 175 and an average attendance daily of 172. The first one to enroll in the fall and pay the tuition fee was Anatole Digmaloff, a Russian boy. His parents fled from Russia, and Anatole and his mother are in Baghdad, while the father has gone to Belgium, seeking to find work there so as to make a home again for his family. The mother in the meantime is trying to eke out an existence by playing the piano in one of the hotels. Anatole plays the violin and he is usually on the program when we have an entertainment. We have two Russians in our school. They are members of the Orthodox Church.

The last boy to be received in the school was Barker Fahmi, a Shiah Moslem from the holy city of Kadhamein. Barker has to come a long distance every morning and he rides on a street car drawn by horses. He is a wonderful student and devours knowledge like a hungry dog devours meat. We spent a day lately in his city and Barker took great delight in taking us around, having no fear in the least to be seen with his teacher; for you must remember that the people of this city are very fanatic, so much so that they think they are defiled if they come in contact with a Christian.

We also have another boy from this city. He came to the school in the beginning and then when it came to pay and getting books he dropped out. I went after him, offered him one of the scholarships provided by Mercersburg Academy. He came back and has not missed a day since. He, too, is an ambitious student and wants to prepare himself to be a physician. Every now and then he brings me a bunch of the most wonderful roses. The religious sheikhs of his city made it very difficult at first for Ali Ibrahim to continue his work in

our school, but he persisted and he has now won his ground.

These two boys from the Holy City of the Shiahs did more than anyone else to decorate our Christmas tree, and they took a lively interest in the Christmas program. They are pioneering the way for a thousand other Shiah boys who will get a Christian education if we can enlarge our work and are able to take them.

I have mentioned only four boys, but there are 170 more, each with an interesting background. One is a Sayyid, a direct descendant of the Prophet Mohammed. Sayyid Saleh is a very fine boy, handsome to look at and has fine qualities of manhood. All the teachers love him very much. On Christmas day, he and his older brother came to congratulate me on my feast day. His brother was very grateful for what we are doing for Sayyid and he could not thank me enough.

And then there is Ali Akbar, a Persian Moslem, who also came with his older brother on Christmas to congratulate me and wish me blessings for the day. Ali is also the secretary of our Brotherhood and is one of the most popular boys in the school. Ali and Sayyid are great friends and they have the foremost seats in the morning when we have prayers.

Then, what shall we say of Sabih, whose father is a Bedouin sheikh, and who also took the Brotherhood pledge; of Munther, whose uncle is the aide-de-camp to the King; of Moses Nurulla, whose father called on us during the Christmas season and testified to the fact that his boy has improved in his morals and manners at home as well as in his studies? Time does not allow us to mention the rest, but they are all living in a Christian atmosphere of the school and are getting definite Christian instruction and are improving in their morals and manners and are learning our Christian ways.

"CHRISTMAS PROGRAM"

In the American School for Boys in
Baghdad, Thursday, Dec. 24, 1925

1.30 P. M.

English Song.....Secondary School, II Form
Arabic Song.....Primary School
The Christmas Story Read from the Bible

Dr. Staudt

Arabic Recitation.....Ferid Fetto
Violin Solo and Flute.....Radhdooni Brothers
English Recitation.....Moses Nurulla
Arabic Recitation and Responses

Dora Hanna and Class

English Song.....Secondary School, II Form
Arabic Recitation

Sabri Garabet and Ghanium Akrawi

English Recitation.....Sami Butrus

Arabic Song.....Third Class, Primary

Arabic Recitation.....Myer Kohen

Violin Solo.....Anatole Digmaloff

Christmas Greetings.....Jamil Urfula

Violin Solo.....Mishan Mesropian

Moslems, Jews, and Christians participated in this program. The two Shiah

boys from Kadhamein were most active in helping to decorate and getting the Christmas tree ready. That fact marks an historic event. The Christmas greetings were given by a Moslem, the son of one of the richest men in Baghdad. His paper was an original production and was one of the finest tributes that could be paid to our school and its fine spirit. The paper was prepared in co-operation with other Moslems of the school. In all the Christmas songs Jews participated. "We Three Kings of Orient" and "The First Noel" were sung by a chorus of older boys in which there were Jews. Two of the Christmas recitations were by Jews, one of whom was a Kohen, a descendant of Aaron, and the other the son of the leading physician of the city. The attendance was purely voluntary, and yet, with the exception of not a few Catholics, nearly all the students were present."

FIELD DAY AT EASTVIEW

FROM the time when our new school ground, with its small athletic field, was opened, we have been trying to get our students interested in having a field day. Unfortunately, it happens that no one of the three missionary teachers in our school took prominent part, while in College, in field events, and hence were not well qualified to teach the students. Moreover, rush of work prevented us from teaching what little we do know.

And our two Huping Christian College graduates happen to be weak along those lines. Nevertheless, the matter was finally put up to these two men as advisors to the Eastview Schools Athletic Association, and on April 30th, 1926, they responded in splendid style.

As this was the first meet of its kind to be held in this city, it was decided to limit it to the Protestant Christian Schools in our city. Therefore, five



GYMNASTIC
CLASS
AT
WOMEN'S
SCHOOL,
SHENCHOW,
CHINA,
BEING
TAUGHT
BY
MISS
ALMA
ISKE

Eastview schools, three of our Reformed Mission Girls' Schools, and two Boys' Schools and one Girls' School from the Evangelical Church Mission, took part in the meet. The Boys' Schools, divided into classes according to age, ran off hundred-yard dashes, hundred-meter high hurdles, four-hundred-forty-yard low hurdles, relay races, obstacle races, three-legged races, sack races, shot put, high jump, broad jump, and Association football. Considering the amount of training the students had had, they did very well indeed.

The Girls' Schools and several of the Boys' Lower Primary Schools, staged folk dances and fancy drills. These were very well done and the judges had no easy time to award the three prize banners.

A large crowd of visitors gazed curi-

ously upon the events of the day. Much of the athletic work seemed very strange to them. The Government Middle School attended in a body. They seemed much interested in the proceeding. One of the fruits of the day may be modern athletic meets among the Government schools.

One of the pleasing features of the day was that it was completely managed by the Chinese teachers and the students. The Missionaries acted as advisors and members of committees, but the handling of events was in the hands of the Chinese. We were all very well pleased with their work. It is our hope that this will be the first of a never-ending series of annual field days, broadening out from year to year in the number and variety of athletic events.

J. F. BUCHER.

TURKEY'S MARVELOUS PROGRESS

MISS RUTH WOODSMALL, executive secretary for the Young Women's Christian Association in the Near East, put in a nutshell, on a recent trip to this country, the striking changes that have taken place in Turkey within the past few months. Enumerated for readers who have time only for the tabloid, they are as follows:

1. Abolition of the caliphate, which means doing away with the caliph and fear of a united Moslem world.
2. Separation of church and state, with the result of an independent republic.
3. The adoption of a new code of laws, no longer dictated by the Moslem Church but modeled on Western lines. For instance, polygamy has been branded as illegal.
4. The reorganization of the educational system, which, as stated, has been separated from the church.
5. The emancipation of women, who are now equals of the men in business, social, and family life.
6. The adoption of a Western calendar. Up to the present, time in Turkey has been dated from the Hegira, and now for the first time in the history of that country, they are using the same time-period as used around the world.

7. Westernization in many ways; in modern methods in science and agriculture and in the more personal touch which makes it compulsory for the Turk to doff his fez and wear a hat.

8. The translation of the Koran into Turkish, showing liberality of opinion. Before this change it had been irradicably Arabic.

"In spite of any restriction which may have accrued from the new nationalistic regime," said Miss Woodsmall, "there is a distinct gain for the Christian effort in the Near East in the increased interest of the girls, twenty-six nationalities being represented by those who attend activities of the Young Women's Christian Association. As nothing has been organized there on national lines, the Y. W. C. A. is a strong inter-nationalizing force, and a strong force in training girls for the professions which are now opening for them. There is no business school, as a business school, in Constantinople, so that the business courses in the Association meet a real need. Here we train girls along specific lines and do not let our responsibilities end there, for we place the girls in positions when they are trained.

It will interest the young girls of this country who have been concerned in developing muscles since they were babies to learn that Physical Education is absolutely new to the girls in Turkey and they love it. We have a training course for supervisors of recreation and now have twenty girls who are teaching it throughout the city. They are training other girls to carry on. There is nothing parallel in the Near East to the city centers where physical education is taught.

We have a membership of a thousand girls in our two Y. W. C. A. centers in Constantinople; a fine summer camp, which is in its fifth year and which accommodates 45 girls at a time, which totals three hundred girls coming in relays during the entire season. The girls of Turkey, while gaining more free-

dom under the new regime, are still not out in the public eye and are not in the habit of going from home. The prevailing language is Turkish, with French second, and a great many are taking English in our classes. The great point of the Y. W. C. A. in the Near East is its international harmonizing influence."

Miss Woodsmall has been in the Near East for six years. She is executive secretary of the Y. W. C. A. in the Near East, which includes Turkey and Syria as directly under the National Board, and also is Federation Secretary for five countries bordering on the Mediterranean: Turkey, Syria, Egypt, Palestine, and Greece. The Federation represents the liaison between the work supported by America and independent work developed in Greece and the work developed by the English in Palestine and Egypt.

STEWARDSHIP

By Ethel Moll

(Awarded First Prize in the Stewardship Essay Contest for 17-21 Year Age Group)

A CHRISTIAN Steward is a person who manages for God all the possessions which are entrusted to him, acknowledges God as the Supreme Owner of all things and administers his life and his possessions for the Kingdom of God.

We are stewards not only of our money, but of everything which we possess, for "God is Owner of all things." The payment of the tithe is only the beginning of faithful stewardship and it is a covenant with God that we will administer all of our possessions according to His plan. Stewardship includes prayer, time, life, service and talents, in addition to possessions.

Before we discuss tithing and stewardship, let us consider the origin of the word "tithe" and the original idea of tithing. The word "Tithe," in Old English, means "one-tenth." In Old Testament history we find that the principle of tithing was recognized even before the establishment of the Jewish Kingdom. It was acknowledged by Abel in his offerings and by Jacob after his vision of the ladder. Tithing as recognized in

the Mosaic law consisted of one-tenth of the annual profit of land, stock, or labor. It was paid by the Jews for the support of the Levites and as a reward for their services in the Temple. The Levites, in turn, paid one-tenth of this tithe to the priests. A second tithe, which was shared only by the Levites, was to be eaten before the Lord if it were in produce, or the produce was to be turned into money and the money to be spent for food to be eaten at the sanctuary. Every third year there was a third tithe, which was shared by all those who came to the feasts. Tithes were known also to Roman law.

Some may ask, "Who are stewards?" In answer to this question, we need only to quote these words, "Behold, all souls are mine." (Ezekiel 18:4) and "Ye are not your own, for ye are bought with a price." (I Corinthians 6:19). Even the poor should tithe, for it is said that "tithers are the richest people in the world, even though they may occasionally be without a dollar in their own purses."

The Christian of today does not have

greater difficulties in paying the tenth of his income than the Jew and the pagan did in their day. In fact, the need of money for the extension of God's Kingdom is greater today than it was in Jewish times.

The setting apart of a definite proportion of income is more important than the determination of what that proportion of income shall be. In the Old Testament the idea of giving one-tenth is expressed again and again. But in the New Testament we find that the idea of giving is a little different, for in I Corinthians 16:2 we find, "Upon the first day of the week let everyone lay by him in store, as God hath prospered him, that there may be no gatherings when I come."

As I have said before, stewardship includes prayer, time, life, service and talents, in addition to possessions. Prayer is a trust and a privilege, but it is also our first responsibility or our first work. We are responsible for winning souls to Christ, and prayer is the decisive factor of this task. The following poem expresses the thought of prayer:

"No time to pray!"

Oh, who so fraught with earthly care,
As not to give to humble prayer
Some part of day?

"No time to pray!"

Must care or business' urgent call
So press us as to take it all,
Each passing day?

What thought more drear.

Than that our God His face should hide
And say, through all life's swelling tide,
"No time to hear!"

We should set aside a definite part of each day to worship God and help our fellow-men. Some seem to think that we should worship God on Sunday and then forget about Him until the following Sunday, but is this right? Suppose God should give us food and the other blessings which we receive from Him only on Sunday, how should we feel toward Him? We should feel as if He were not doing His duty toward us and that is how He feels when we do good

only on Sunday and forget it during the rest of the week. Nothing can be accomplished unless a certain amount of time is given to it and so it is with Christ's work. His kingdom cannot be extended unless each one of us devotes some time to it. Our whole life, whether physical, mental, moral, or spiritual energy, is a trust and belongs to God, and it should be used as a trust.

Not all of us will have the opportunity to serve the Lord as missionaries in foreign fields or in the neglected parts of our own country. Each one of us can, however, be a missionary in our own community and serve the Lord in that way. Each one of us has some talents or abilities which should be developed and used for Christ's service. If we are good stewards we will use them for good purposes and we will find that they will increase and develop to a greater extent. We are commanded in I Peter 4:10, "As every man hath received the gift,



REV. AND MRS. STERLING W. WHITENER
AND THEIR TWO SONS

Corinth Church, Hickory, N. C., is supporting this missionary family, about to return to China.

even so minister the same one to another as good stewards of the manifold grace of God." Besides, we all have the power to influence others, although some of us may not be conscious of this fact. We should, therefore, live a Christian life in order that we may influence others to live Christian lives, for sometimes "actions speak louder than words."

Stewardship should be the most important thing in our lives. We should begin when we are young and we should teach others, especially children, that they should give at least one-tenth of their earnings or spending money to the Lord. After we have given one-tenth we should increase the proportion as much as we can. For we all know, I'm sure, the truth of the words, "It is more blessed to give than to receive." We should also

teach others to set aside a certain part of each day to worship the Lord. We must help them to serve Him in the best way that they can, and encourage them along these lines. The following short poem expresses very clearly the thought and principle of stewardship:

How Long Shall I Give?

"Withhold not the Gospel from souls
needing Bread;

For giving is living," the bright angel
said.

"And must I be giving again and again?"
My peevish and pitiless answer ran.

"Oh, no," said the angel, thus piercing
me through,

"Just give till the Master stops giving to
you."

Bethlehem, Pa.

HOOD COLLEGE MISSIONARY CONFERENCE, 1926

THIS was the fifth Hood College Missionary Conference I have attended, and without hesitation I can vote this year's conference the best ever. Not so large in numbers as some former ones, but much stronger in spirit. I saw much less skipping of class work this year, and overheard very little complaint of too many classes. This was in part due to the vital interest in their own class subjects exhibited by every instructor on the faculty and also in part due to the interpretation put into the meaning of a missionary conference by the student body, coming not for entertainment, but to get and to give.

The morning Bible hour and the evening sunset services will long be remembered for the modern interpretation given by those speakers upon the relation of religion and life.

But to me, better than all these strong points, was the personal contact of learners and doers. Will not Reformed missions mean more to us, after we have had the opportunity of learning to know those who direct at home and those who carry on for us abroad, the members of our Foreign Mission Board and our own foreign missionaries home on furlough?

Some of my dearest friendships have been started at Hood Conference and

developed there. And after this contact with those connected with our Church's program of world-wide brotherhood, with how much more interest can we read about them, correspond with them, give to their work and back them up with our friendship and our prayers. They will gladly tell us how much this all means to them and to their work which they are carrying on for us.

HELEN L. BARNHART.

York, Pa.

Dawn is a white doe pasturing between
The hedge and house, the sidewalk and the
lawn,

Cropping the berried bush of darkness clean
While all the curtains in the town are drawn.

—HENRY MORTON ROBINSON.

The world will scan what is done by a man;
But God will reckon what man intends;
Not what we wrought, but our purpose and
thought,

Will He ask when our journey ends.

—JAMES HENRY DARLINGTON.

OUR MAILING LIST

Please note that the mailing list of THE OUTLOOK OF MISSIONS is closed on the 15th of each month for the issue of the following month.

OUR MISSIONARIES IN NANKING LANGUAGE SCHOOL

Anyone who will look at the picture will see that these missionaries are well, and are finding great joy in their study of the Chinese language. Work is only hard to those who have no heart for it. The secret of all success in any sphere of life is the joy that is put into it. After these missionaries leave the Nanking School they will go up the Yangtze River to Kuling to continue study there. By September they will be ready to go to their various stations. Mr. Hilgeman writes: "Thus far our introduction to China has been most pleasant. If the joys of actual missionary work are as great as the joys of preparation—and we think they ought to be even greater—we shall be very happy indeed."

In the happy group below you will see Miss Katharine B. DeChant, of Sendai, Japan, who has become a great favorite among the boys and girls in Japan. This picture presents some of the children who heard about Jesus on Christmas Day. The one she is holding is a real Japanese boy.

He had on so many kimonos that he almost fell out of her arms. No children in the world could be fonder of play than those of the Sunrise Kingdom.



OUR MISSIONARIES AT NANKING

Left to right: Rev. and Mrs. Paul V. Taylor and children, Rev. Theophilus F. H. Hilgeman and Miss Ruth A. Henneberger.

A PRAYER

O LORD, help us to use the powers with which Thou hast endowed us. As we have opportunity, may we enter into the business of life with a fixed and steady purpose to gather treasure for Him who has blessed us with gifts and privileges. Amen.



MISS KATHERINE B. DE CHANT AND GROUP OF JAPANESE MOTHERS AND CHILDREN

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

MRS. YOCKEY CALLED TO HER REWARD

WHEN within sight of the Golden Jubilee of the Woman's Missionary Society of General Synod, its founder and organizer, Mrs. Elvira S. Yockey, entered into a far greater reward than would have been the celebration of the Golden Jubilee. She lived long enough to see the development of her seed-sowing.

We shall not try to estimate Mrs. Yockey's contribution to the Kingdom Work of the Reformed Church. The fact that she recognized, in our conservative denomination, ripeness for organized missionary work among its women, that she set the organization in motion, that to develop the organization she used every talent with which nature, culture and education had endowed her—these efforts we grasp, this work we understand. Because of these things we honor Mrs. Yockey.

Even while we catalogue these achievements, a myriad of small voices clamor to be heard—voices we know not how to catalogue or label. Voices from Japan, China and the Homeland to tell how troubled lives were changed by the Christian message of someone who had been sent because there was a Woman's Missionary Society. If the love which links heart to heart could be seen with the naked eye, then we would have some basis on which to estimate Mrs. Yockey's contribution.

In serving her generation she laid a foundation which has shown no sign of



MRS. ELVIRA S. YOCKEY

giving-way. With the later years, age and infirmities brought to a dim flicker the candle which burned "in her generation" with a fierce, hot flame. No matter, the flame did its work!

Even now we are too close in time to Mrs. Yockey to give homage as future generations will do. Like David, she, too, had served her generation. We of the next are building on her foundation, but we are still on the ground floor where some shadows lie. After the years pass and the structure rises toward the ideal of its founder, then Mrs. Yockey's name and memory will be revered.

THE NEWSPAPERS AND WORLD FRIENDSHIP

THE sun is sinking on Independence Day, 1926. I am in Providence, Rhode Island, the city named by Roger Williams "in remembrance of God's merciful providence to me in my distress." Flags are in abundance everywhere, scarcely a public building is without a copy of the Declaration of Independence and the newspapers are overflowing with historic communications, news and editorials which emphasize world friendship.

Before me is an editorial, "The Doll Messengers of Good Will." One of New York's leading dailies says, "Wide publicity and popularity have been accorded the plan of the Committee on 'World Friendship Among Children,' which suggests that American children and young people send dolls to the girls of Japan so as to reach Japan for the Doll Festival in March. This is the first important interdenominational activity of this recently formed committee, of which Mrs. Jeannette W. Emrich is the Secretary."

Then again I am impressed with the space given the three-day Jubilee Celebration in Christ Church, London, beginning with July 4th. From the article I glean the following: During the Revolutionary War the pastor, Rev. Roland Hill, supported the cause of the Colonies; fifty years ago the pastor, Dr. New-

man Hall, pleaded the cause of the North in the Civil War; today the minister of Christ Church is Dr. W. C. Poole, an American citizen and President of the World Sunday School Association. In Christ Church the English and American flags are always draped side by side. Many prominent Americans attended the Jubilee Service; among whom was Francis E. Clark, founder of the Christian Endeavor Society.

For three successive days our metropolitan dailies gave front page space to cover the work of Jeremiah Smith and emphasized the fact that Mr. Smith declined remuneration for the work he had done to stabilize Hungary's finances, desiring only Hungary's friendship and goodwill.

We could continue to list illustrations. We do not mean to say the newspapers have set themselves the task of promoting "World Friendship," but their columns are open to those who know how to use them or how to get facts to them. We rejoice that there is a medium through which we can gather facts from every portion of the world: facts which illustrate whatever line of thought we may wish to illustrate. The newspaper is our best sentiment producer. What Christian forces need to learn is how to use the newspaper.

AN APPRECIATION

"TRUE courage is humble," said a missionary friend to me the other day. She is right; and in the light of that thought, permit me to pay a tribute of regard to our Woman's Missionary Society of General Synod.

Forty-two years ago this noble group of women met to form an organization for furthering the cause of Christianity through the Reformed Church, both at home and in foreign fields. Opposition of various kinds faced them. Not many women were willing to join the ranks; money was slow in coming in, and a general unsympathetic attitude was taken by not a few towards this woman's movement. Yet in spite of what seemed at

times difficulties almost insurmountable, these women kept steadily on, humbly but with supreme courage, certain in the hope that some day their efforts would meet with the success that is ever the reward of earnest endeavor and faithful prayer.

From a group of about 2,000 women the organization has grown to a membership of over 24,000. From the very small receipts of the first years, the budget for the last triennium amounted to \$428,000.

During all the recent sessions of the Woman's Missionary Society of General Synod, one was repeatedly surprised at the great gains made; at the astonishing things attempted and accomplished for

educational work in the United States, in Japan, China and Mesopotamia; the medical work in China, and the direct Church activities at home and in our three foreign fields.

In this attempt to voice my admiration for our women and the purposeful work

they are doing in all their lines of endeavor, I wish to express my full confidence that they will rise to still greater achievements through their earnestness, their prayers, and their courageous but humble faith.

MRS. ALLEN K. FAUST.

EXCERPTS FROM "PERSONAL SKETCH OF MRS. S. B. YOCKEY"

(This sketch was written by Mrs. Elizabeth T. Flynn, of Xenia, for the special Mrs. Yockey Issue of the OUTLOOK OF MISSIONS, May, 1921)

MRS. YOCKEY came to the Reformed Church upon her marriage to Rev. Yockey in 1869, from the Methodist Episcopal Church, the church of her mother and her girlhood. She brought with her ambition, energy and enthusiasm for the work of the Christian Church at large. Doubtless to one of her temperament, the Reformed Church must have seemed extremely conservative especially in its attitude toward women's work. The women of other denominations had become interested in missions and were organizing for work. This impressed Mrs. Yockey. With characteristic energy she began efforts to arouse this interest in the Church of her adoption. As the wife of an active pastor in the Xenia and Beaver Churches (Ohio) Mrs. Yockey was early impressed with the need of systematic work for missions among the women. The first Woman's Missionary Society in the denomination was organized at Xenia, February 20, 1877. Two years later in June the Woman's Missionary Society of

General Synod was organized with Mrs. Yockey as its first President.

This early work was by no means simple. There were no telephones, no automobiles, no typewriters to save valuable time and strength. The work of organizing and promoting the early societies was done by a large correspondence, pen writing and by speeches and visits. The writing necessary such as letters, reports, pleas, addresses, was done largely by Mrs. Yockey after an already exacting day. In addition to this work Mrs. Yockey served as editor of our Primary Sunday School leaflet, when being editor meant furnishing every word of the material used. It is not surprising that Mrs. Yockey's eyes, never strong, suffered under the strain. Mrs. Yockey was afflicted with total blindness during the last twenty years of her life.

Elvira Shawhan Yockey was born in Tiffin, Ohio, the daughter of Dr. and Mrs. C. C. Beilhartz on March 6, 1849. The later years of her life were spent at Springfield, Ohio, where she died on June 18, 1926.

THE RECOGNITION SERVICE FOR MRS. YOCKEY

(At the Thirteenth Triennial Meeting of the Woman's Missionary Society, Dayton, Ohio, Mrs. Yockey was the special guest of honor. Mrs. Gertrude H. Apple, of Hood College, Frederick, Md., wrote an account of the Recognition Service for the July, 1923, OUTLOOK OF MISSIONS. We quote from this.)

Greetings were brought by the various mission boards, missionaries on furlough, etc. Among those who brought greetings was Dean Park, of Heidelberg University. Dean Park said, "A mother loves her children and is proud of them. Alma Mater is no exception to this rule.

Heidelberg is happy to extend greetings. 'Many daughters have done virtuously, but thou excellest them all.' It is our hope that all the graduates of our beloved college may have the same high ideals of service." Mrs. Yockey belonged to the class of 1868.

After greetings had been heard from representatives of the Xenia Society Mrs. Yockey closed the meeting with a most touching reference to the influence of her sainted mother who had created in her early life a deep interest in missions.

It was Founder's Day, and many were present to pay tribute to Mrs. Elvira B. Yockey, who almost a half century ago founded the first Woman's Missionary Society of our Reformed Church at Xenia where her husband was pastor.

THE WORLD AROUND US

AN editorial in *Women and Missions*, Presbyterian, U. S. A., speaks of the remarkable increase in mission study classes as an encouraging feature of Presbyterian Church life during the past year. The total number of mission study classes in the denomination reported for 1925-26 is 10,732 with an enrollment of 221,419. One church in Kansas City has 107 classes, one in Detroit 34 and the Presbyterian Church in Lewisburg, Pa., has 47 classes.

* * *

The Tenth Quadrennial Meeting of the Woman's Missionary Society of the Evangelical Church will meet at York, Pa., September 2-8.

* * *

In the July issue of "Missionary Review of the World," Ralph S. Adams, our Rural Field Worker, writes on "Religious Needs of Older Rural Districts." We call especial attention to his illustrations. These are photographs of actual conditions in the camps of Migrant Workers. The W. M. S. G. S. contributes annually toward the Christian work carried on in these camps.

* * *

On September 21 and 22 an Interracial Conference of Church Women will be held at Eaglesmere, Pa. We are prone to confine our interracial thinking to the Negro alone. Whether we attend the Conference or not, we will want to think about it and the *May Survey Graphic* "East by West" will broaden our thought horizon.

Konrad Bercovici has written a companion book to his "Around the World in New York." It is entitled "On New Shores." One of the chapters gives a

glimpse into the German-Russian settlements of North Dakota about Bismark and Jamestown where the Reformed Church has mission congregations. He says, "Around Jamestown one sees as many sod houses, sod barns, and sod stables as one sees of the more modern kind of homes. The sod houses have earthen floors lower than the level of the ground and thatched straw roofs." "It is not because of poverty because every banker in the neighborhood will tell you they have more money than other farmers in the neighborhood. The money is accumulated, not because they are better farmers, but through thrift bordering on avarice."

* * *

Church women who visit the Sesqui-Centennial Exposition in Philadelphia will be interested in the large poster which depicts all the activities of the Council of Women for Home Missions. This may be seen at Mt. Vernon House, headquarters of the Y. W. C. A. Mt. Vernon House is an exact replica of George Washington's home. Visitors to the exposition are invited to use the facilities of the attractive "Y" headquarters.

* * *

A committee appointed by the Home Missions Council and the Council of Women for Home Missions is endeavoring to keep Indians from coming to the Sesqui-Centennial Exposition expecting to secure work to pay their traveling and living expenses. This committee has arranged, through the Indian Rights Association, the Travelers' Aid and the Y. M. and Y. W. C. A. to assist Indians who may come to the Exposition to secure suitable lodging and to give other needed assistance.

Among the many lines along which this age is working to discover sources are the efforts to rediscover the ruins of early discoverers. Recently three American women went with the Macmillan Expedition to the Arctic Circle for the purpose of discovering Norse ruins in Greenland. The women are Mrs. Rowe Metcalf, of Providence, R. I.; Miss Maud Fisher, of New York, a graduate of Barnard College, and Miss Marion Smith of Bryn Mawr.

These will be the first white women to visit the Arctic Circle since Mrs. Peary accompanied her husband to the North Pole.

* * *

With the special attention the Church is giving to the problems of the Southwest, we will be interested to know that more than 300 American women and men students from the United States went over the border to attend the Summer School of the University of Mexico.

The Conference at El Paso, Texas, for which plans are being laid by Mission Boards, promises to be the most important Mission event held in the Southwest. At one time it was the hope of many representatives of Home Mission Boards to hold the Annual Meeting of the Council of Women and the Home Mission Council at the same time and place. That plan has been abandoned but the El Paso

Conference will be an event of large moment. The dates are December 15-20.

There should be much improvement in understanding between the Spanish speaking people and the English speaking people of America when representatives of Education and representatives of the Church set themselves the task of understanding. We believe this will surely follow the exchange student system and the holding of large Christian Conferences in the Spanish speaking territory.

* * *

Some challenging figures confront us as we read in the Annual report of the Seventh Day Adventist denomination that they annually spend \$5,000,000 in literature, published in 120 languages and dialects, that they have a missionary budget of \$4,000,000, that they estimate that a missionary is sent out every other day by its board. The denomination was started 75 years ago. It has 51 Publishing Houses.

* * *

Germany, with the largest immigration quota, 51,227, had exhausted it on May 27th. Great Britain and Northern Ireland, with the next largest quota, 34,000, had a balance of 18 on June 23rd and the Irish Free State with the third largest, 28,567, had a balance to her credit of 1200. These figures mean large gains for the Lutheran, Episcopalian and Catholic Churches.

THE WORK AND THE WORKERS

Mrs. Edward F. Evemeyer, of Los Angeles, California, attended the Summer School of Missions at Wilson College, Chambersburg, as the fraternal delegate from the interdenominational Missionary Conferences of Southern California.

* * *

Mrs. Gertrude Cogan Lyon, of Bedford, Pa., formerly Field Secretary of the Woman's Missionary Society General Synod, is spending the summer in Palestine.

* * *

Among the women who have prepared literature for the programs of the Woman's Missionary Society are two

new writers: Mrs. Oleta Grosshuesch, of Milwaukee, has written a very fine story entitled "Leon's Rescue" and Miss Joan Mirza, of Baghdad, a student this coming year at Ursinus College, has written "Where Children Grow Up Over Night." Miss Mirza came to Baghdad in the company of refugees from Urumia.

* * *

At the 36th Annual Meeting of the Woman's Missionary Society of Iowa Classis one new Woman's Missionary Society with 21 members and a new Girls' Missionary Guild with 12 members were reported from the Lone Tree Charge. This carries far more weight than one new society and one girls' guild

would in the eastern portion of the Church and we congratulate Iowa Classis. Miss Helen Weed, of Miyagi College, Sendai, Japan, gave a missionary address. In the evening a playlet, "How Some Dollars Went to China" was given by four little girls.

* * *

An Evanston Follow-Up Interdenominational Student Conference will be held

September 6-9 at the University of Illinois. For the discussions the following themes have been selected: "A Critical but Sympathetic Evaluation of the Denominational System," "Case Studies of Denominational Co-operation," "The Challenge of the Church to the Present College Situation" and "Whither Bound on the College Campus?" The attempt is being made to keep a fifty-fifty ratio between students and student workers.

EXTRACTS FROM ADDRESS OF MRS. IRVIN W. HENDRICKS AT TRIENNIAL MEETING

WHEN little John Gensfleisch let fall into the steaming dye pot the piece of wood which he had been whittling, and rescued it only to drop it quickly because it burned his fingers, it fell on the skin which his mother had dressed so beautifully and indelibly stamped the piece of parchment with the letter so cunningly whittled in the wood. To the boy it was an accident—to his mother, an inexcusable blunder. The shock of surprise at seeing the beautiful purple letter on the piece of parchment was a lasting memory to young John and some years later all Germany was ringing with the story of the discovery of printing by John Gutenberg—the same boy, but now bearing the name of his mother's family.

It would be of interest to study the development and growth of this marvelous invention that has meant so much to mankind. Take it out of the world today, and with it its handmaidens, telegraphy and telephone, and what a bewildered world we should find tomorrow. The printed page has brought with it blessings innumerable. Through it we may know the manner of life, the joys, the sorrows, the needs of the world, all viewed by us as through a magic mirror while seated comfortably in our homes.

We may thus come to know the world—but do we? Or do we rather haunt our public libraries to get the latest romance aiming to keep up with the month's best sellers. Read good romance—surely, lest one become prosaic, but read it for recreation.

One might write at length on the value

of good reading—history—biography—and the influence of these life stories of great men and women, but there is a special topic of which we should think today and which calls for our interest.

Something more than a quarter of a century ago, there was instituted a course of reading and study unique in the literature of the day. A course that acquainted one with the peoples of the world—their social life—their religion—their economic existence—in short an intimate and sympathetic survey of all peoples and lands. This program for reading and study was developed by the Church through its missionary agencies. Therefore some one named it—mission study—and the name has stuck.

During the years that the Church has been urging this sympathetic study, the nations have developed wonderful mechanisms and devices, such as the submarine and various forms of gas to aid in warfare. None of these inventions have kept us from war, but each has added materially to its horrors. On the other hand mission study has been developing and fostering a spirit of peace as it reaches down through appointed church channels to every congregation great or small in the United States and Canada.

It has been said that the women of the world, if they will, may do away with war. Consider, then, the new spirit that has grown up amongst us in the past twenty-five years of unique study. World friendship—world peace—world citizenship—the oneness of all people. Have we not caught a vision of what

Christ meant when he prayed "that they all may be one?"

May we be more earnest than ever before in making use of the books that are prepared, year by year for our study, that we may have through them an accurate knowledge of world conditions. Such

knowledge is necessary if we would know where to stand in the peace problem that confronts the world today. It is equally necessary to a right understanding of the work of the Church in this and other lands.

THE ROOM FOR IMPROVEMENT

Mrs. Charles A. Bushong

WE have been to visit some of the planets. The one we first visited is in a state of almost perfection. Its atmosphere is mild, soft and balmy. It is a world of flowers, of beauty and of peace, love and harmony. The women are most beautiful: their faces glow with beauty, love and kindness. No old or decrepit people live there.

Thus it seemed to me as I browsed among the exhibits of the Literature Department at the meeting of the Women's Missionary Society of General Synod, Trinity Church, Philadelphia.

"The Literature is to your right." "The special exhibits will be given to your right." Miss Hinkle, the literature Secretary said, "The Literature on display seems adequate to every need."

Time is passed when we dare be ignorant of the great world fields and most of us must depend on literature for the information. We thought of this as we turned over maps and mission study books. Then we came to the Bibles and books of meditation and devotions. We said, even more must we know the things of the spirit which go into the development of character. We must learn to think right and control our thoughts that they dwell on the true and beautiful in order to develop Godlike characters. We guard the doors to our homes and admit those only from whose friendship we have no fear of losing the esteem of our friends. Are we equally exclusive in our thinking? Do we admit only such things which deepen our lives, sweeten our dispositions, glorify our relations with our fellow creatures and fit us for companionship with God? If we would be leaders we must prepare ourselves as the youth of today look upon preparation. They are impatient of the blind leading the blind. Let us look again and see some

of the wares displayed in "The Room for Improvement." Has it not been said that the "Room for Improvement" is the largest in the world but the proud in spirit rarely enter it. Here are some of the gems we found: Testaments, "Prayers for Little Children," Story Books, Songs, Pictures, Pennants, Pins.

The room still farther "to the right" was beautified with the hand work of the little children of the Mission Bands. We wish we had space to mention half a dozen of the most elaborate pieces. Scores of Mission Band leaders had sent their handwork. A product map of South America and the demonstration "Clasping Hands Across the Ocean" prepared by the Mission Band of Fort Wayne, Ind., attracted special attention. Mrs. Schucker, Secretary of Mission Bands, deserves much credit for the exhibit.

THE OUTLOOK OF MISSIONS' "Tower" was also "to the right." This tower or lighthouse, seven feet in height, was built of blocks to represent the Classical Societies. As the representative from each Classical Society laid her block she gave the number of new subscribers to the OUTLOOK OF MISSIONS since January 1, 1926, said a few words of commendation for the magazine and passed from the platform to her assigned place in the auditorium. At a given signal, the number 595, the total number of new subscriptions, was flashed from the Lighthouse Tower.

Charts which gave the comparative increase in membership and gifts from the organization of the W. M. S. to the present attracted the attention of visitors.

Advantageously placed, the beautiful banner of Our Honor Roll—Life Members and the Members in Memoriam—carried the lesson that the worker passes but his work goes on.

GIRL STEWARDS

DOROTHY helped her mother about the house and they were good pals. As they were working one day, Dorothy said: "Now, Mother, I wish you would help me. You know that we have been talking a great deal about Stewardship down at Sunday School and the minister has asked every class to do something to show that they recognize that they are Stewards of God. Of course, we know that God gives us everything we have and we know that we should serve Him, but, Mother, we don't earn money and we aren't old enough to be missionaries, so what can our class do?"

"I am glad you asked me, Dorothy. I have given some thought to this Stewardship program myself, so I have some ideas that you can use.

"Of course, you don't have much actual money to spend for God's work right now, so we won't consider that part very much. It will make me very happy, though, if you decide some time soon that you want to study for the mission field, yourself.

"Now that we are through here in the kitchen, let us go into the living room and find paper and pencil and see if we can put down a few things that girls of about fifteen can do right here and now."

"I'll put down the one about money anyway, Mother, for a starter. All of us have spending money, even if it is only a little. Dad gives me a dollar a week. Couldn't I call that my income and give a part of my own dollar to our Sunday School?"

"All right, dear, that's one. Now let us think about time. God gives us all of our days to spend almost as we choose. I'm sure we can find ways to use some of our time for Him.

"Mrs. Jackson says she can't get out to church very often, as it tires her so much to sit and hold the baby during the service. Then there is Mrs. Lyman with her twins, and your cousin Edna with her Junior. There are probably a dozen more mothers who have the same difficulty. They can't keep the babies still for that length of time, so they have to give up church going until the children

are older. Don't you think it would be a good idea for your class to organize a band of Mothers' Helpers and care for those children during church service so that their mothers could attend? I am sure you would call that service for God.

"There are little youngsters near here who should go to Sunday School, but are too small to go alone and their parents don't bring them. If some of your girls could leave home on Sunday morning just fifteen or twenty minutes earlier and stop for a few of those youngsters I am sure you could increase the membership in the Primary Department. A boy used to come and take me to Sunday School when I was small and all my life I have been glad that he did.

"Do not forget the time you spend at the regular service of our Church and Sunday School. You will find in the twelfth chapter of Deuteronomy a line that says, 'Unto his habitation shall you seek, and thither thou shalt come.' God wants us to worship in His house on the Sabbath day.

"Do you remember the parable of the talents? Let us take that literally and consider for a minute the talents of your girls' class.

"Why didn't your Junior Choir develop this fall? That is just it; some of the young people were afraid they didn't sing well enough, so they stayed out of it. They were like the servant with one talent; they didn't use what they had. You girls might resolve that you will do your best and that everyone of you will join in singing praises whenever you have the opportunity from now on. Then you would compare with the man with two talents and the one with five."

"Mother, I am going to put down piano playing. I know now that playing is a way of using our talents. Louise plays in the Junior Room and Ruth plays for Christian Endeavor."

"You are right, Dorothy, we are getting quite a few of them. Then there is speaking. Some of you are good speakers and we can use that talent in missionary and Sunday School programs.

"After thinking of all these things, the

Christian girl will no doubt resolve to give her whole life in the service of God, for you can easily see that no matter where you are there are many paths of service.

"Last of all, prayer is the most important thing in helping you in your life with God because it keeps you close to Him. If you are a Steward, you are working with Him and for Him. To do that you must talk things over with Him in the same way that you and I talk over our work here at home in order to work together."

"Oh, Mother, you are wonderful. I didn't imagine there were so many good things we could do. See, I have made an outline of the things we have talked over and I am just brimming with ideas for a wonderful poster to show the Sunday School what we can do. Mother, may I call up all the girls right now and get them over here? We could talk this over and go ahead with our poster. I just

can't wait with these wonderful ideas, Mother.

"Mother, you are a dear! Thank you so much! No girl can help loving God when He gives such mothers as you are. Here is my outline. Please look at it while I telephone to the girls."

1. Money
 - a. Tithe
2. Time
 - a. Help Mothers
 - b. Help Children
 - c. Worship
3. Talents
 - a. Sing
 - b. Play
 - c. Speak
4. Life
 - a. Service
 - b. Prayer

MRS. ELMER ERICKSON,
Sioux City, Iowa.

100 Per Cent Honor Roll

The following Societies are 100 per cent—every member a subscriber to THE OUTLOOK OF MISSIONS:

- | | |
|--------------------------------|-------------------------------------|
| Salem, Buffalo, N. Y. | St. John's, Whetstone, Ohio |
| Mrs. P. Lau. | Mrs. C. R. Gibson |
| St. John's, Bucyrus, Ohio. | R. 4 Bucyrus, Ohio |
| Mrs. E. Fledderjohann. | Zion, Sheboygan, Wis. (J. W. M. S.) |
| First, Greensboro, N. C. | Miss Mildred Schaeve. |
| Mrs. J. T. Plott. | Salem, Toledo Ohio. |
| First, Nashville, Tenn. | Mrs. J. F. Vornholt. |
| Mrs. Thomas McIntyre. | Saron's, Linton, Ind. |
| St. John's 4th, Baltimore, Md. | Miss Bertha Berns. |
| Mrs. George Hucke. | St. Paul's, Wolf's, Pa., |
| St. James, Allentown, Pa. | Mrs. E. H. Neiman, York, Pa. |
| Mrs. Warren Koch. | Third, Youngstown, Ohio. |
| First, Easton, Pa. | Mrs. L. V. Keslar. |
| Mrs. M. R. Sterner, | St. Luke's, Brooklyn, N. Y. |
| Phillipsburg, N. J. | Miss Kathryn M. Planck. |
| First, Burlington, N. C. | St. Paul's, East Allentown, Pa. |
| Mrs. Z. A. Fowler. | Miss Sallie Kresge. |
| Grace, Detroit, Mich. | Zion's Church, Culver, Ind. |
| Mrs. L. H. Franks | Mrs. Clemmens Miller. |
| Waukegan, Ill. | First, Gary, Ind. |
| Mrs. S. F. Joyce | Mrs. Chas. Stephan |
| | Christ, Codorus, Pa. |
| | Miss Gertrude Crone |

TEMPERANCE DEPARTMENT

Mrs. C. C. Bost, Secretary

Dear Co-workers:

It is very gratifying to be able to report decided progress in the Temperance Department during the past Triennium. The failure to appoint a Secretary of Temperance in each local society has been a disappointment, however. Will each Classical Secretary of Temperance continue to urge the presidents of local societies to appoint an earnest, consecrated member as Secretary of this department each year of the coming Triennium?

At the Two Hours Departmental Conferences during the meeting of the W. M. S. G. S. in Philadelphia, May 28th, the Department of Temperance held a very helpful conference. Among the important suggestions offered was the one to send out a questionnaire to each local society, each year during the Triennium. The scarcity of literature was discussed, your Secretary advancing the opinion that as conditions over the country change, the local Secretary of Temperance can find much up-to-date information in the daily papers and magazines which she can easily adapt to a ten-minute talk on the monthly program. We suggest the new "Law-Enforcement Conference Minutes" (1926) for readings, and call attention to the report of the Secretary of Temperance as found in the Minutes of the W. M. S. G. S. for 1926. A verbal report, supplementing the one printed in the Blue Book, included a resolution endorsing Presi-

dent Coolidge's recent tightening of the Prohibition Laws, with a motion to send a telegram to that effect to President Coolidge. The message was sent promptly by the Corresponding Secretary, Mrs. F. W. Leich, in behalf of the 24,000 members of the W. M. S. The receipt of the telegram was acknowledged by the Secretary to the President, stating that it would be brought to the attention of the President. A few days later the following letter was received:

"Mrs. C. C. Bost, Secretary of Temperance, Woman's Missionary Society, Reformed Church of the United States, Philadelphia, Pa. Dear Mrs. Bost: Receipt is acknowledged of your recent telegram addressed to the President and referred to this office for reply, in which you advised that the Woman's Missionary Society of the Reformed Church of the United States, representing 24,000 women, approves the policy of the administration in the enforcement of the Prohibition law. Please convey to the Society the appreciation of the office for this expression of approval and support. Very truly yours, JAMES E. JONES, *Director of Prohibition.*"

This method is taken to convey the contents of Mr. Jones' letter to the members of the W. M. S.

Once more, let me call your attention to the 7th Article of The Temperance Secretary's Creed, and, once more, let me thank all Temperance Secretaries for their help and co-operation.

DEPARTMENTAL SECRETARIES FOR THE TRIENNIUM

The new secretaries for the following departments are: Mrs. Francis R. Casselman, Woodstock, Va., Thank Offering; Miss Lucy Welty, Greenville, Pa., Mission Band; Miss Elizabeth Zimmerman,

Berlin, Pa., Statistical Secretary; Mrs. Abram Simmons, Bluffton, Ind., Organization and Membership. No changes were made in the other departments.

CORRECTION

The Missionary Society recently organized at Arendtsville, Pa., is in Gettysburg Classical and not in Maryland as reported in a previous issue. The name of the President is Mrs. Eva Rexroth.

TEN NEW SUBSCRIBERS

Mrs. Milton R. Sterner, Literature Secretary of the First Reformed Church, Easton, Pa., sent us 10 new subscribers during the past month.

Literature Chat

CARRIE M. KERSCHNER

ABOUT June 15th a patron called at one of the depositories and asked for a play. Upon being questioned she said the material was wanted for the September meeting. Taking time by the forelock, preparing the program three months in advance, keeping up the interest of her group during the summer months were three "best methods" all societies might imitate.

Of course *you* are in the same class as this woman and have ordered your program packet for fall and winter. The programs have been based on the study books for several reasons. We must become more familiar with our own church and its problems. Can we do this in any better way than by having programs based on "Our Templed Hills" and studying the problems of our churches and working out solutions in study classes? No use saying, "That gives us too much on the same theme," for we want to prepare you for what is in store for 1928-29 when there will be only one book for all year!

Then, too, the "Moslem World" is such an extensive study and we know so little of it that we can most profitably have both program meetings and study classes. "The Moslem Faces the Future" will give us a general idea of the Moslem World as a whole, while in our program meetings we will be especially concerned with the condition of Moslem Women. "Our Templed Hills," 60c; "The Moslem Faces the Future," 60c; "Moslem Women," 50c; "Young Islam on Trek," 60c.

Because it is not known which theme will be taken up in the fall, suggestions in the Literature Chat must be of a general character. Material will be "chatted" about as it comes off the press. File your OUTLOOK for reference.

There is such a richness of material in the July Missionary Review of the World. It is devoted entirely to articles.

statistics and helps on "Our Templed Hills." The girls of a certain G. M. G. were so greatly interested in the contents of the October, 1925, issue as their Counsellor presented it to them that they decided to subscribe for the magazine for her. Do you get the moral? Price \$2.50 per year. Single copies 25c.

Invitations for the September meeting might take the form of a Ford. Cut out your pattern, outline it in black and write your invitation. Send postage for the free leaflet "You Should Be a Member of Our Society." Distribute "Bees for a Buzzing Society," 1c each. Send them with your monthly program which sells for 15c per dozen, \$1.00 per 100.

Order and use widely the Law Enforcement Literature. 1926 Convention Report sells for 10c each. Leaflets "Propaganda Against Prohibition" and "Know Your Courts" are each 5c. Stress this subject in October. Prepare for the November Thank Offering now. T. O. Packet 30c. Pre-Thank Offering play "Milestones" may be rendered during October. 15c each, 2 for 25c.

Have you packed that box for the mission station in the Orient or to some home mission point?

Wonderful help in all the PACKETS: W. M. S., 75c; G. M. G., 50c; Mission Band, 50c.

Western Societies will please note that hereafter they should order books and material from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio. Eastern Synods order as usual from Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa.

MEMORIAL DAY

Memorial Day was observed at the Monday morning session of the W. M. S. with a service appropriate to the occasion. This was led by Mrs. J. W. Fillman and preceded the In Memoriam Service in memory of the departed members of the Woman's Missionary Society.

Girls' Missionary Guild

MRS. ANNETTA H. WINTER, Secretary

THIS year \$450 of the home mission portion of the budget of the Girls' Missionary Guild has been assigned to a fund for providing vacations in a Christian home for the children of Bethel Reformed Community Center in Philadelphia. Miss Myrtle Bly, one of the teachers at the Center, has written of the plans in the following article.

"Out in the country, about forty-five miles from Philadelphia, we have secured a most wonderful place for our outings—a large brick house with fourteen rooms, that formerly was used for a parsonage. It is situated on a hill, thus giving us the splendid opportunity of seeing God's wonderful handiwork for miles around.

"There are three floors and a basement—four large rooms and an out-kitchen on the first floor; five rooms and bath on the second floor; and three rooms and a large hall on the third floor. Our girls and boys live in very small houses built closely together, some even in two or three rooms, in a very congested part of the city where anything green is very rare, so it is a real treat for them to be in the country.

"The house has many windows which make it very bright and cheery, and two large porches, one in front and one on the side. The third floor is reserved just for the children. Each has a cot, pillow, two sheets and a blanket. There are several bureaus, which were donated by kind friends.

"An acre of ground allows our boys and girls plenty of room to romp and play; the community also affords opportunities for hikes and all sorts of activities. At the back of the house is a large barn in which we are going to put baskets for basket-ball games; in the field in front of this, a tennis court is being prepared. Won't the children have a wonderful time?

"We are taking the most faithful girls and boys for a week and the others for a few days. This week we are planning to take ten of our older girls by machine on Friday afternoon, returning on Sunday in time for Sunday School at the Center.

"As workers we are delighted with the place and have enjoyed getting things arranged. Heretofore, the girls were taken to Keswick Grove and the boys to a Boys' Scout Camp. There they were among other people, and so could not have the liberty that will be theirs in our own camp.

"As the children have no vacations unless they are provided by us, they look forward anxiously to these outings from year to year. Both we and they are so grateful to you, dear friends who have made these things possible. Come visit us some time and let us express to you our deep appreciation for your many kindnesses."

From the east and from the west come our new Guilds. We are glad for each one of them, and for each of the girls who has joined hands with the other members, to help tell of Jesus. Our new organizations are in the following churches:—

Grace Church, Harmony, Pa., 12 charter members.

First Church, New Philadelphia, Ohio, 11 charter members.

First Church, Greensboro, N. C., 10 charter members.

First Church, Barberton, Ohio, 15 charter members.

First Church, Alliance, Ohio, 13 charter members.

St. Paul's Church, Knox, Pa. 7 charter members. (Pittsburgh Synod.)

Second Church, Greensburg, Pa. (Pittsburgh Synod.)

St. Peter's Church, Aaronsburg, Pa. 13 members. (Eastern Synod.)

Zion Church, Freeport, Ill. 7 charter members. (Midwest Synod.)

Japanese Reformed Church, Los Angeles, Cal., 9 members. (Northwest Synod.)

THE DOLL MESSENGER PLAN

1—The dolls should be from 13 to 16 inches tall, and should look like attractive and typical American girls.

2—The dolls should be new and should be simply and carefully dressed in every detail, since they will serve as models in a country where habits and customs are undergoing rapid changes. Extra dresses are desirable.

3—The dolls should be as nearly alike as possible in size and quality. It is therefore suggested that a doll should, if possible, be a "Mama Voice" doll, and should cost not more than \$3.00.

4—It is hoped that classes in day schools and Sunday schools and also children in families and neighborhoods will unite in preparing and sending these Doll Messengers of Goodwill. Each class may well choose a name for its doll.

5—A brief "Message" should be attached to each doll, signed with the names of the givers and the address for the "thank you" letter.

6—The dolls should be ready for the journey by December 20, 1926. By or before that date each class or home should have a "farewell" party to say "goodbye" and to wish the doll "bon voyage" as it starts on its long journey, and success in delivering the Message.

7—As soon as a class or family has decided to take part in this doll friendship adventure, write for full information, for suggestions, and for the address of the collecting center of your district.

8—Each doll will need railway and steamer tickets and also a passport, prop-

erly vised. The passport fee is 1 cent and the railroad and steamer tickets cost 99 cents—at special reduced rates. The ticket and the passport should also be pinned to the doll. They should be secured from the Doll Travel Bureau, 289 Fourth Avenue, New York, not less than a month or six weeks in advance.

9—It is suggested that girls specialize in the selection of the dolls and the making of their clothing; and that boys serve as business and ticket agents.

10—In Japan the dolls will be distributed to the schools by the Department of Education, or some especially appointed Committee, and in each school they will be given to the girls chosen by the principal and teachers. The actual presentation of the dolls to the girls will, if possible, be made on the "Hina Matsuri"—Doll Festival Day—March 3, 1927.

11—Send the dollar by postal order or by check. Do not send dollar bills by mail. It is dangerous.

12—Send for reservations promptly, as suitable arrangements must be made for receiving, boxing and shipping the dolls, and with the railroad and steamship companies for their transportation.

Write for all information to

THE DOLL TRAVEL BUREAU
of the
Committee on World Friendship Among
Children

MRS. JEANNETTE W. EMRICH, *Secretary*
289 Fourth Avenue, New York, N. Y.

THE MONTHLY QUIZ

1. *What three things are called "best methods" in the Literature Chat?*
2. *The 3rd day of the 3rd month is the date for what annual festival in Japan?*
3. *In what church are the American flag and the British flag always draped side by side?*
4. *What new plans are made for the vacation of the children of Bethel Reformed Community Center?*
5. *From which countries do the largest number of immigrants come?*
6. *Bercovici speaks of what immigrants at Jamestown, N. D.? Why does his description interest us especially?*
7. *The accidental first step in the discovery of the art of printing—what was it?*
8. *What special suggestions are given for the September meeting?*
9. *Give two illustrations which show interest in the Spanish-speaking peoples of the Southwest.*
10. *Give the purpose of the "Doll Messenger Plan."*

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Meetings,

Annual Board Meeting, first Tuesday in March. Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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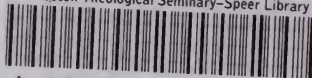
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